Cornelius Rufus Nelson
25 Bouverie Street
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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXI.—NEW SERIES, No. 833.] LONDON: WEDNESDAY, OCT. 16, 1861. PRICE { UNSTAMPED . 3d. STAMPED ..... 4d.

THE REV. ANDREW REED, D.D., will have COMPLETED, on the 27th of November, 1861, FIFTY YEARS of MINISTERIAL LABOUR at Wycliffe Chapel, London, and it is believed that at that time he will relinquish the Pastorate he has so well and wisely filled during that lengthened period.

The Church and Congregation propose to memorialise the event by raising an appropriate TESTIMONIAL, and they invite communications on the subject from all persons who at any time have been connected with Wycliffe Chapel.

Letters may be addressed to the Treasurer, N. J. Powell, Esq., 101, Whitechapel, London.

The Subscription List will close on the 23rd of November.

SURREY MISSION.—The AUTUMNAL MEETING will be held at the INDEPENDENT CHAPEL, GUILDFORD, on TUESDAY, Oct. 22. In connexion with the Services on behalf of the Mission, the recognition of the Rev. J. Hart, as Minister of the above named Chapel, will take place. The Rev. John Hall, of Brixton, will address the Pastor, and the Rev. James Harcourt, of Borough-road, the Church. Morning Service to commence at Twelve o'clock. The Public Meeting will be held in the Evening, B. Scott, City Chamberlain, to preside.

PERSECUTION for CONSCIENCE' SAKE in ENGLAND in the NINETEENTH CENTURY.—On WEDNESDAY EVENING, the 16th inst., the Rev. R. G. HARPER will (D.V.) deliver a LECTURE, in FETTER-LANE CHAPEL, on the subject of "Religious Liberty and Equality."

CHARLES WINKWORTH, the Ploughboy, who was fined by the Beedon bench of magistrates for not attending a parish church, he being a Protestant Dissenter, and regularly worshipping in his own chapel, will attend, and at the close of the Lecture state his case.

The Rev. JOSEPH DREW, of Newbury, will also communicate interesting information. Several leading Nonconformists are expected to attend. The Chair to be taken precisely at Eight o'clock.

ORPHAN WORKING SCHOOL,
HAVERSTOCK-HILL, HAMPSTEAD-ROAD.

A GENERAL COURT of the GOVERNORS will be held on FRIDAY, the 25th of October next, at the LONDON TAVERN, BISHOPSGATE, to Elect Thirty Children—viz., Twenty Boys and Ten Girls.

The Chair will be taken at Twelve o'clock, and the Poll will be closed at Two o'clock precisely, after which hour no votes can be received. The result will be declared at Four o'clock.

JOSEPH SOUL, Secretary.

Office, 32, Ludgate-hill, London, E.C.
October 14, 1861.

Persons subscribing on the Day of Election will be entitled to vote on the occasion. Donations and subscriptions most thankfully received by the Secretary. Remittances by cheques should be crossed the London Joint Stock Bank.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The SEVENTEENTH COURSE of LECTURES to YOUNG MEN will be delivered (D.V.) in EXETER HALL, on the following TUESDAY EVENINGS, at Eight o'clock:—

NOV. 12, 1861, ISAAC TAYLOR, Esq., "France and England Eighty Years Ago."

NOV. 19, Rev. SAMUEL MARTIN, of Westminster, "Anglo-Saxon Christianity and Augustine of Canterbury."

NOV. 26, Rev. WILLIAM THOMSON, D.D., Bishop Designate of Gloucester and Bristol, "Anglo-Norman Christianity and Anselm."

DEC. 3, Rev. WILLIAM B. MACKENZIE, M.A., Incumbent of St. James's, Holloway, "Lollardie and Wycliffe."

DEC. 10, EDWARD CORDEROY, Esq., "The English Reformation and Cranmer."

DEC. 17, Rev. HENRY ALLON, of Islington, "Church Song, with Illustrations of the People's Worship in Ancient and Modern Times." The Musical Examples will be sung by a Choir of upwards of 100 voices, under the direction of Mr. Smythson, and accompanied by Dr. Gauntlett.

JAN. 7, 1862, Rev. CHARLES H. SPURGEON, "Counterfeits."

JAN. 14, Rev. ARCHIBALD BOYD, M.A., Hon. Canon of Gloucester, and Rector of Paddington, "The Criteria of Truth."

JAN. 21, Rev. WILLIAM C. MAGEE, D.D., Rector of Enniskillen, "The Uses of Prophecy."

JAN. 28, Rev. ROBERT S. CANDLISH, D.D., of Edinburgh, "Miracles."

FEB. 4, Rev. JOHN C. MILLER, D.D., Hon. Canon of Worcester, and Rector of St. Martin's, Birmingham, "The New Testament Narratives Real, not Ideal."

FEB. 11, Rev. W. MORLEY PUNSHON, M.A., "Macaulay."

TICKETS FOR THE COURSE ONLY:—For Numbered Stalls, 10s. 6d. each; Central Seats, 5s.; Reserved Platform, 5s.; Area and Western Gallery, 3s.; Platform, 2s.; may be had of

Nisbet and Co., 21, Berners-street, Oxford-street;
Bull's Library, 19, Holles-street, Cavendish-square;
Dalton, Cockspur-street;
Westerton, Knightsbridge;
The Book Society, 19, Paternoster-row;
Williams and Lloyd, 29, Moorgate-street;
Cotes' Library, 139, Cheapside;
Warren Hall and Co., 10, Cambridge-terrace, Camden-New-Town.
Starling, 87, Upper-street, Islington;
Alvey, 67, Newington-causeway;
W. Tweedie, 337, Strand;
Bennett, 5, Bishopsgate-street-without; and at
The Offices of the Association, 165, Aldersgate-street, City.

W. EDWYN SHIPTON, Secretary.

UNITED PRAYER MEETING held DAILY, from One to Two, at 55, OLD BAILEY. The attendance of all classes is cordially invited.

SINGING in SUNDAY SCHOOLS.

CONFERENCE.—Teachers or Officers of Sunday Schools wishing to introduce the Tonic Sol-Fa Method, are earnestly requested to MEET the Rev. JOHN CURWEN in the Theatre of the YOUNG MEN'S CHRISTIAN ASSOCIATION, 165, Aldersgate-street, E.C., on SATURDAY evening next, October 19th, at half-past six o'clock. Mr. Curwen will be prepared to propose a plan for aiding, stimulating, and gathering into united demonstration the efforts of Sunday-school Teachers.

NEW LECTURE HALL, THREE-MILLS-LANE, BROMLEY-BY-BOW, LONDON, E.

The above Building (provided by Harper Twelvetrees, Esq.), will be OPENED with an INAUGURAL SOIRÉE, on MONDAY, Nov. 4, 1861, when the following gentlemen are expected to be present:—

Sir John H. Lethbridge, Bart.
Mr. Sheriff Cockerell.
Mr. Sheriff Twentyman.
Mr. Judge Payne.
Acton S. Ayrton, Esq., M.P.
George Thompson, Esq., late M.P.
The Reverend the Rector of Bow, M.A.
The Rev. Wm. Acworth, M.A., Vicar of Plumstead.
The Rev. B. W. Bucke, M.A., Preacher at Magdalen Hospital, and Chaplain to the Most Noble the Marquis of Westmeath.
The Rev. Richard Parnell, B.A., Incumbent of St. Stephen's, Bow.
The Rev. Jabez Burns, D.D.
The Rev. W. P. Balfern.
John Noble, Esq., J.P. of Brighton.
Charles Reed, Esq., F.S.A.
Peter Bayne, Esq., Editor of the "Dial" Newspaper.
John Cassell, Esq.
William Hobbs, Esq., of Reading.
R. Wilkinson, Esq., of Totteridge-park, Herts.

The Chair to be taken by the Right Hon. the Earl of HARRINGTON, K.C.B.

Tea and Coffee will be served from half-past Four to Six o'clock. The Meeting to commence at a Quarter-past Six.

Tickets, 1s. each, may be had of Mr. H. J. Tresidder, Publisher, Ave Maria-lane; Mr. William Tweedie, 337, Strand; and Mr. Job Caudwell, 335, Strand; and at the "Works," Bromley-by-Bow.

E. CHAMPNESS, Hon. Sec.

TO DRAPERS, &c.—A YOUNG LADY, who has had eight years' experience, is desirous of a RE-ENGAGEMENT in a Showroom, or at the Counter.

Address, A. B., Post-office, Bicester, Oxon.

TO DRAPERS and GROCERS.—WANTED, a respectable YOUTH, about Eighteen years of age, as an IMPROVER, where a good general trade is carried on. Cheerfulness of manner and strict integrity indispensable.

Apply to J. P. Gibberd, Bedworth, Warwickshire.

TO DRAPERS.—WANTED, in a Dissenter's family, a YOUNG MAN of decided Christian principles; also a JUNIOR for the Haberdashery Department. Good reference required.

Apply, with age, salary, and reference, to H. Dowse, Luton, Beds.

TO DRAPERS.—A YOUNG MAN, who has been accustomed to General Country Trade, is OPEN to an ENGAGEMENT.

Address, A. B., 19, Hargrave-terrace, Bermondsey-new-road, London, S.E.

WANTED, by a YOUNG LADY, who has had twelve months' experience in the Drapery, a SITUATION as IMPROVER in the above. Would give the first month.

Address, M. A., 19, Hargrave-terrace, Bermondsey-new-road, London, S.E.

WANTED, a quick, active YOUNG PERSON to ASSIST in a SHOW-ROOM. She must be accustomed to Bonnet Trimming, and will be required occasionally to Assist Behind the Counter, and make herself generally useful.

Apply, stating age, salary, &c., to W. S. Sheavyer, Atherstone, Warwickshire.

TO GROCERS.—WANTED, a SITUATION as IMPROVER, by a YOUNG MAN who has some knowledge of the business. Is Seventeen years of age, and willing to make himself generally useful. A situation in a Christian family preferred.

Address, F. K., Post-office, Reading, Berks.

TO PARENTS and GUARDIANS.—WANTED, a respectable, well-educated YOUTH, about Fifteen, as an APPRENTICE to the GENERAL GROCERY and PROVISION TRADES. Will be treated as one of the family.

Address, Ruth Beckingsale and Son, 187, High-street, Cheltenham.

TO CHEMISTS' ASSISTANTS.—WANTED, a fully competent ASSISTANT for a PHARMACEUTICAL and CHEMICAL BUSINESS in Norwich. He must possess a gentlemanly appearance and address, and decided Christian character. An Associate of the Pharmaceutical Society would be preferred. None need apply who are not competent to manage a business, if necessary, in the absence of the principal. Age not below Twenty-two.

Apply, stating terms, and enclosing photographic portrait, if possible, to "Alpha," Post-office, Norwich.

VILLA RESIDENCE TO BE LET, in a Country Village, twenty miles west of London, and within ten minutes' walk of a Railway Station. It is in perfect repair, and contains Two Reception-rooms, Five Bedrooms, water closet, Kitchen, and Offices. Standing in a neat garden. A Gardener's Cottage in the rear may also be had.

Apply to Messrs. Haslam and Buckland, 89, Cannon-street-west, City, E.C.

GENTEEL APARTMENTS FURNISHED, Sutton, Surrey.—Sitting-room, One or more Bed-rooms, Garden, Pianoforte, with or without attendance. Terms moderate.

For cards, apply at No. 8, High-street, about thirty-three minutes' run on the Epsom-line, and near to the Congregational Chapel.

BOARDING SCHOOL for TRADESMEN'S SONS, Rochford, Essex. Principal—Mr. G. FOSTER. Charge, 20*l.* per annum.

Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.

CRANFORD HALL COMMERCIAL SCHOOL.

Mr. VERNEY begs respectfully to inform his Friends and the Public generally, that in consequence of the increasing requirements of his Establishment he is REMOVING his SCHOOL from SLOUGH to very superior premises, known as CRANFORD HALL, near HOUNSLOW, Middlesex.

A Circular forwarded upon application.

September, 1861.

METROPOLITAN and PROVINCIAL BANK (Limited).

Established under the Joint-Stock Banking Companies' Amendment Acts, 20 and 21 Vict., cap. 49, and 21 and 22 Vict., cap. 91, which specially limit the liability of each shareholder to the amount of his shares.

Capital, One Million, in 10,000 shares of 100*l.* each, of which it is not intended to call up more than 25*l.* per share, with power to increase to Two Millions by resolution of general meeting of shareholders.

Deposit on application, 2*l.* per share, and a further deposit of 3*l.* on allotment, making 5*l.* per share.

It is provided by the articles of association that no call shall exceed 5*l.* per share, and that at least three months shall intervene between two successive calls.

DIRECTORS.

The Right Hon. The LORD FERMOY, M.P. for Marylebone, 5, Clarendon-place, Hyde park-gardens, Chairman.
R. J. Blyth, Esq. (firm of Charles Blyth and Co.), Cripplegate-buildings, Wood-street.
Thomas Campbell, Esq., 5, Westbourne-street, Hyde-park-gardens.
John Casterton, Esq., late of Hong Kong, Banker, 3, Cleveland-square, Hyde-park.
John Geary, Esq., Hyde Side, Edmonton.
John V. Gooch, Esq., C.E., The Firs, Frimley.
Sydney Gurney, Esq., late Director of the City Bank.
George Haines, Esq. (late of the firm of Brown, Eagle, and Co.), 30, Lombard-street.
William Hawes, Esq., Merchant, Skinner's-place, Size-lane.
G. Goldsmith Kirby, Esq., Director of the Albert Insurance Company.
Cyrus Legg, Esq., Bermondsey.
Thomas Miers, Esq., Director of the Commercial Gas Company.
Isaac L. Mocatta, Esq., 2, Upper Montague-street, Russell-square.
George P. Robinson, Esq., Director of the Chartered Mercantile Bank of India, London, and China.
W. F. Drought Stevens, Esq., 12, Cleveland-gardens, Hyde-park.
Thomas Stenhouse, Esq., Merchant, Liverpool.

MANAGER.

The Directors will secure the services of the most able and experienced Manager that can be obtained.

BROKERS.

Messrs. Crosley Brothers, 30, Cornhill, London.

BANKERS.

Bank of London, 52, Threadneedle-street, and Charing-cross.

SECRETARY.

J. Pope Cox, Esq.

Temporary Offices—27, Gresham-street, Bank.

Applications for Prospectuses and shares to be made through the brokers or the secretary, at the Company's Temporary Offices, 27, Gresham-street, Bank, London.

METROPOLITAN and PROVINCIAL BANK (Limited.)

Notice is hereby given that no application for SHARES in this Company will be received after TUESDAY, the 22nd of October instant.

On closing the allotment of shares, the directors will proceed to consider the applications for the appointment of Manager.

By order of the Board,
J. POPE COX, Secretary.

Temporary Offices, 27, Gresham-street, E.C.

THE FAMILY LIFE ASSURANCE SOCIETY

Are ready to RECEIVE APPLICATIONS for AGENCIES from Dissenting Ministers and Sunday-School Teachers throughout the kingdom, upon special terms, which may be made very advantageous by a small amount of exertion.

For full particulars, address J. G. Stratton, Secretary, Chief Office, Moorgate-street Chambers, Moorgate-street, City, London, E.C.

NATIONAL PROVIDENT INSTITUTION,

48, GRACECHURCH-STREET, LONDON,

For Mutual Assurances on Lives, Annuities, &c.

Established, December, 1835.

DIRECTORS.

Chairman—Samuel Hayhurst Lucas, Esq.
Deputy-Chairman—Charles Lushington, Esq.

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Charles Good, Esq.
Robt. Ingham, Esq., M.P.
Chas. Reed, Esq., F.S.A.
Jonathan Thorp, Esq.
Charles Whetham, Esq.

PHYSICIANS.

J. T. Conquest, M.D., F.L.S. | Thomas Hodgkin, M.D.

BANKERS.

Messrs. Brown, Janson, and Co., and Bank of England.

SOLICITOR—Septimus Davidson, Esq.

CONSULTING ACTUARY—Charles Ansell, Esq., F.R.S.

MUTUAL ASSURANCE WITHOUT INDIVIDUAL LIABILITY.

Extracts from the Report of the Directors for the year 1860:—

Number of New Policies issued during the year,	988		
Assuring the sum of	£481,231	1	10
Producing an annual income of	16,053	15	7
Making the total Annual Income, after deducting 59,112*l.* annual abatement in premium	298,251	10	4
Total number of policies issued	23,573		
Amount paid in claims by the decease of members, from the commencement of the Institution in December, 1835	1,031,378	5	4
Amount of accumulated fund	1,898,895	14	11

The effect of the successful operation of the society during the whole period of its existence may be best exhibited by recapitulating the declared surpluses at the four investigations made up to this time;—

For the 7 years ending	1842	the surplus was	£32,074	11	5
,, 5 years ,,	1847	,, ,,	86,122	8	3
,, 5 years ,,	1852	,, ,,	232,061	18	4
,, 5 years ,,	1857	,, ,,	345,084	3	11

The next division of profits will be made up to the 20th November, 1862. Policies effected prior to that date, if subsisting at the time of division, will participate in such profit for the time they may have been in force.

The Prospectus, with the last Report of the Directors, and with illustrations of the profits for the five years ending the 20th November, 1857, may be had on application, by which it will be seen that the reductions on the premiums range from 11 per cent. to 98½ per cent., and that in one instance the premium is extinct. Instances of the bonuses are also shown.

Members whose premiums fall due on the 1st October are reminded that the same must be paid within thirty days from that date. JOSEPH MARSH, Secretary.

September, 1861.

BRITISH EQUITABLE ASSURANCE COMPANY.

At the Annual General Meeting, held on Thursday, March 21, 1861, at the Chief Offices, 47 and 48, King William-street, London, E.C., the following Report was unanimously adopted.

The NEW BUSINESS effected by the Company in the last six years, is as follows:—

Years.			Policies Issued.		Amount Assured.
1	....	1855	1,370	....	£212,135
2	....	1856	970	....	163,134
3	....	1857	858	....	131,791
4	....	1858	802	....	137,227
5	....	1859	972	....	168,205
6	....	1860	1,152	....	188,634
Totals		6 years	6,122		£1,001,126

Thus the new business of 1859 exceeded the new business of 1858 by 170 Policies, assuring 30,978*l.*, and the new business of 1860 exceeds the new business of 1859 again by 180 Policies, assuring 20,429*l.*

The average yearly increase has thus been 1,020 New Policies, assuring 166,854*l.*

This satisfactory result shows the growth of public confidence in the Company, and it has been accomplished without increasing the Company's expenditure, and in one of the very worst years for Life Assurance of recent date; owing to a wet summer and bad harvest having impoverished the assuring classes.

The DEATH CLAIMS for the year 1860 have amounted to 3,753*l.* 4s. 2d., a sum very much below that provided by the Tables, thus maintaining that low rate of mortality which has hitherto distinguished the Company, and indicating the skill and care with which the lives assured have been selected.

With the exception of the cost of some alterations at the Head Offices, for the more convenient transaction of the Company's business, the Expenditure of the Company would have shown a reduction as compared with last year, notwithstanding that the new business has been greater than that of any one of the last five years.

The PERIODICAL VALUATION has been made by the Actuary, and it appears that after setting aside an ample reserve to meet future expenses, as well as providing for every liability of the Company under its Policies and otherwise, and making a full allowance for bad debts, &c., there remains a surplus as follows:—From the non-participating business divisible by the Shareholders, 42*l.* 12s., in addition to 117*l.* premiums received on Shares, and from the Mutual business, 7,410*l.* 1s. 1d. available for the Policy-holders.

It is recommended that a reversionary bonus of 1½ per cent. per annum, from the date of the last division of profits, be declared on all policies for the whole of life, dated on or before December 31, 1858, and on other business entitled to participate in proportion, and that the remainder be carried to the next division of profits. Also that the premiums received on the Shares, with interest thereon, and the 42*l.* 12s. profits on the non-participating business, be capitalised, making altogether to the credit of the shareholders' profit account, 3,70*l.* 4s.; and that 2s. 4d. per share per annum be paid in addition to the original interest on each share, on which the first call has been fully paid up.

This will lay the foundation for an increased dividend at future triennial periods.

W. S. GOVER, Managing Director.

Persons wishing to participate in the Third Division of Profits must enter prior to December 1, 1861.

ACCIDENTS OF ALL KINDS AND FROM ANY CAUSE,

may be provided against by an Annual payment of £3 to the

RAILWAY PASSENGERS' ASSURANCE COMPANY,

which secures 1,000*l.* at death by Accident, or 6*l.* weekly for Injury.

NO EXTRA PREMIUM for VOLUNTEERS.

ONE PERSON in every TWELVE insured is injured yearly by accident.

£75,000

has been already paid as Compensation.

For further information apply to the Provincial Agents, the Railway Stations, or at the Head Office, 64, Cornhill, (late 8, Old Broad-street).

Annual Income £40,000.

CAPITAL ONE MILLION.

W. J. VIAN, Secretary.

64, Cornhill, E.C., January, 1861.

IMMEDIATE CASH ADVANCES.—

MONEY LENT on PERSONAL SECURITY, LEASES, &c.—SUMS from 10*l.* to 300*l.* ADVANCED two or three days after application, for two years, one year, or six months (repayable by weekly, monthly, or quarterly instalments); and good Bills Discounted. Charges moderate, and strict confidence observed.

LONDON and PROVINCIAL LOAN COMPANY: Office, 69, Goswell-road, London. Open daily from Nine till Four.

Form of application and prospectus gratis on receipt of a stamped envelope.

H. FLEAR, Manager.

LOANS from £20 to £1,000, upon Personal

Security, repayable by instalments, or as may be arranged to suit the convenience of the borrower. Mortgages for any term not exceeding ten years, redeemable by quarterly instalments.

Apply at the New National, 484, Oxford street, Bloomsbury, W.C. THOMAS BOURNE, Sec.

PIANOFORTES EXTRAORDINARY at

MOORE and MOORE'S 104, Bishopsgate-street Within. These are first class Pianos of rare excellence: possessing exquisite improvements recently applied, and which effect a grand, a pure, and beautiful quality of tone that stands unrivalled. Prices from eighteen guineas. First-class Pianos for hire, with easy terms of purchase.

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ASK FOR LEA AND PERRINS' SAUCE

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"THE ONLY GOOD SAUCE."

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DR. DE JONGH'S

(Knight of the Order of Leopold of Belgium)

LIGHT-BROWN COD LIVER OIL,

Prescribed by the most eminent Medical Men as the safest, speediest, and most effectual remedy for

CONSUMPTION, CHRONIC BRONCHITIS, ASTHMA, COUGHS, RHEUMATISM, GOUT, GENERAL DEBILITY, DISEASES OF THE SKIN, RICKETS, INFANTILE WASTING, AND ALL SCROFULOUS AFFECTIONS.

The invariable purity, palatableness, speedy efficacy, and consequent economy of this unrivalled preparation, have obtained for it the general approval and unqualified confidence of the Medical Profession, and notwithstanding the active and in too many instances unscrupulous opposition of interested dealers, an unprecedented amount of public patronage.

The immeasurable therapeutic superiority of DR. DE JONGH'S Cod Liver Oil over every other variety is incontestibly established by the recorded opinions of the most distinguished Physicians and Surgeons in all parts of the world. In numberless instances where other kinds of Cod Liver Oil had been long and copiously administered with little or no benefit, Dr. DE JONGH'S Oil has produced almost immediate relief, arrested disease, and restored health.

SELECT MEDICAL OPINIONS:—

SIR JOSEPH OLLIFFE, M.D., Physician to the British Embassy at Paris.—"I have frequently prescribed Dr. de Jongh's Light-Brown Cod Liver Oil, and I have every reason to be satisfied with its beneficial and salutary effects."

SIR HENRY MARSH, Bart., M.D., Physician in Ordinary to the Queen in Ireland.—"I consider Dr. de Jongh's Light-Brown Cod Liver Oil to be a very pure Oil, not likely to create disgust, and a therapeutic agent of great value."

DR. LAWRENCE, Physician to H.R.H. the Duke of Saxe Coburg and Gotha.—"I invariably prescribe Dr. de Jongh's Oil in preference to any other, feeling assured that I am recommending a genuine article, and not a manufactured compound in which the efficacy of this invaluable medicine is destroyed."

DR. LETHEBY, Medical Officer of Health, and Chief Analyst to the City of London.—"It is, I believe, universally acknowledged that Dr. de Jongh's Light-Brown Cod Liver Oil has great therapeutic power; and from my investigations I have no doubt of its being a pure and unadulterated article."

DR. LANKESTER, F.R.S., Superintendent of the Food Collection, South Kensington Museum.—"I consider the Cod Liver Oil sold under Dr. de Jongh's guarantee to be preferable to any other kind as regards genuineness and medicinal efficacy."

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL is sold ONLY in IMPERIAL Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s.; capsuled, and labelled with his stamp and signature, WITHOUT WHICH NONE CAN POSSIBLY BE GENUINE, by respectable Chemists and Druggists.

SOLE CONSIGNEES,

ANSAR, HARFORD, & CO., 77, STRAND, LONDON, W.C.

CAUTION.—Firmly resist attempts often made by unscrupulous dealers to recommend, or substitute, with a view to an extra profit, other preparations, under the fallacious pretence that they are the same as Dr. de Jongh's, or equally efficacious.

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Best Orrell Coal, a first-class drawing-room coal, nowhere else sold, 22s. per ton; best Cannel, 30s. per ton.

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COALS.—Best Sunderland, 24s., Newcastle or

Hartlepool, 22s.; best Silkstone, 21s.; Clay Cross, 21s. Coke, per chaldron, 15s.

B. HIBBERDINE, Sussex and Union-wharfs, Regent's-park; Chief Offices: 169 and 266, Tottenham-court-road.

COALS.—Best Coals only.—COCKERELL

and Co.'s price is now 25s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty—13, Cornhill, E.C.; Purfleet-wharf, Earl-street, Blackfriars E.C.; Eaton-wharf, Belgrave-place, Pimlico, S.W.; and Sunderland-wharf, Peckham, S.E.

COALS.—By SCREW STEAMERS, and

RAILWAY.—HIGHBURY and KINGSLAND COAL DEPOTS.—No Managers, Secretaries, Consignees, or Agents employed. LEA and CO.'S PRICE for HETTON and LAMBTON WALLSEND, the best House Coals, direct from the Collieries by screw-steamers, is 24s. per ton; Hartlepool, 23s.; best small, 11s. Inland, by Railway, Silkstone, 23s. and 21s. Clay Cross, 22s. and 20s.; Barnsley, 19s.; Hartley's, 17s. 6d. net cash. Delivered screened to any part of London.—All orders direct to LEA and CO., Chief Office's North London Railway Station, Highbury, Islington, or Kingsland.

STAFFORDSHIRE COALS.—The CANNOCK CHASE RAILWAY COLLIERY COMPANY

deliver by their own Vans within five miles of their Shepherd's Bush and Camden Town Depots, as follows:—

Best House Coals, large, durable, and clean, suitable for Drawing and Bed Rooms	22s.	per ton.
Bright Hard Coal, good size	19s.	,,
Seconds House Coal, large and unequalled, for Cooking Purposes	18s.	,,
Steam and Engine Coal, large lumps	16s. 6d.	,,
Ditto ditto Nutts	15s.	,,

(also suitable for bakers)

Hampstead, Highgate, and Finchley, 1s. per ton extra. Contracts made for lots of 100 tons and over at a fixed price.

Communications to be addressed J. T. KEENE (Sole Agent), Holland House, Shepherd's-bush-gate, Notting-hill, W.

CRINOLINE.—LADIES will find THOMSON'S PATENT CROWN SKIRTS PERFECTION

and to prevent mistake or imposition, should see that they bear the Trade Mark (a Crown), and the name Thomson.

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Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION"

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Ecclesiastical Affairs.

VIEWS FROM A DISTANCE;

OR,

HOW IT STRIKES A STRANGER.

LETTER V.,

THE LAST OF THE MONOPOLIES.

DEAR NONCON,—The English are an odd and unaccountable people, let them say of themselves what they will. They certainly display a wonderful faculty in balancing their convictions one against another. I once knew a man who had quite a feminine antipathy to toads in general, and yet, with strange inconsistency, he kept a pet toad for which he seemed as if he could never do too much. He now recurs to my recollection as a good type of my fellow-countrymen. Don't be angry with me for saying so. Run your pen at once right through the heart of the offending sentence, if you are of opinion that your readers cannot stand the bluntness of my colonial manners. Nevertheless, dear Noncon, you know as well as I do that the fact, if it be one, will not be altered in the least by your suppression of my reference to it. Englishmen dearly love an incongruity—is it not so? They love it all the better for being "gross, open, palpable." Perhaps, they do so because it gives them an opportunity of taking their revenge on that commonsense which ordinarily governs them. It is like the debauch of an abstinent man when he makes up his mind "to treat resolution"—sweet because forbidden.

My countrymen fancy themselves the inexorable foes of monopoly in all its forms. Did not their forefathers fiercely assail a countless progeny of the odious tribe nearly three centuries ago? Has not the present generation bravely followed up the manly work of their ancestry? Has not this age taken upon itself, and accomplished, the vows of knight-errantry, in a crusade against monopolies? What giants has it not slain? What strongholds has it not levelled to the dust? Why, its sole work during the last thirty years has consisted in knocking off from this or the other interest, industry, class, or profession, the fetters by which the few had bound the many. Sometimes its victories have been political, sometimes fiscal, sometimes intellectual, sometimes social. Science and art have assisted it in its struggles. The railroad, the penny post, the steam-press, the electric telegraph—Watt, Arkwright, Stephenson, Brunel—all have given their aid to the age in its conflict with monopoly. The high walls which everywhere intersected the broad expanse of God's beneficence, and which mapped it out into enclosures kept sacred from the intrusion of the vulgar, have one by one been thrown down, until now at length the good gifts of God are free to every one who has sense enough to stretch forth his hand and take them. In other lands monopolies may still linger, but in happy England, the whole race of them has been perseveringly hunted down, and resolutely speared to death.

Well, this is true as it respects commercial monopolies, and gradually tending to truth as it respects political monopolies. State favouritism has at least been warned off, even where it has not been effectually driven off, every inch of these once appropriated domains. No one now believes in protected interests. No one clamours for bounties. These old devices for coddling particular industries into comfort and prosperity have become obsolete. They have gone out of fashion with the thousand and one practices by which our grandfathers and grandmothers thought to improve upon the laws of God in nature and in Providence. We have come to understand, at least in regard to the lower things of life, that much of our meddling was purely mischievous, and that none of us "by taking thought can add one cubit to his stature." Experience has convinced us that life of every kind is strengthened by its early struggle with difficulties, and that the surest method of developing the inherent qualities of a thing, is by freely exposing it to the action of those influences which naturally surround it. The law of freedom is the law of progress—and that which will not grow out of doors, but must be nursed and shielded under glass covers, may do very well for ornament, but not for common use.

Aye, aye, dear *Noncon*, but you people who know these truths so well, and who apply these wise maxims so unhesitatingly and so widely to common things, contradict them, fly in the face of them, contemptuously fling them down and stamp them under foot, just where they ought to be most religiously observed. You the enemies of monopoly! Why, what is your State Church but a rampant monopoly? Protection is its godfather—disability its godmother. It is fondled into spiritual weakness by bounties. Everybody and everything must give place to it. One and all, you treat it, not with forbearance merely, but with strange indulgence. You seem to stand in much the same relation to it as my neighbours in the United States have stood, until very lately, towards African slavery. Some of you defend it as a system ordained by God from the beginning—others of you tolerate it as a thing, bad in the abstract perhaps, but so closely interwoven with your political and social arrangements, that you prefer to let it alone. And there it remains, like the pillar of salt into which Lot's wife was turned, a warning, to all future generations, of what comes from doatingly looking back upon what we have been divinely summoned to leave. One half your population, and that, too, comprising your nobles, your squires, your wealthy merchants, your "upper ten thousand," sponging upon the other half for their means of grace, and despising the other half for their submission to the imposture—this is a pretty picture of a monopoly-hating people!

Of course, there are special pleas in favour of this last of monopolies—so there were in favour of your Corn Laws, your Navigation Laws, your West India interest, your East India Company, your Coventry weavers, and your cork-cutters. Was there ever a protected industry without its special plea? And, of course, the arguments which prevailed against commercial monopolies are utterly beside the mark when applied to an ecclesiastical one. Here there is no spontaneous and natural demand, and, therefore, there can be no steadiness and certainty of supply. Ye powers! how you Englishmen cheat yourselves with words! Call the system by its right name—monopoly—and then observe how all the eloquent and convincing reasons urged in support of it fall into precisely the same groove as hundreds of others have done which you have condemned as fallacious. Why is a monopoly in religious matters a good thing, when it is a bad one in all others? Does it produce a better article? Does it excite a higher spirit of enterprise? Does it diffuse good will throughout all classes? The rich have their religious means paid for out of national resources—have the poor really gained by the arrangement? Who is benefited by your Church Rates? Who reaps the blessed fruit from the elevation of your bishops to the privileges of peers of the realm? Who derives satisfaction from the exclusion of Dissenting ministers from parochial burial-grounds? The people of England? No; but the eighteen thousand (if they be so many) ordained and authorised priests who strive to the uttermost to keep the administration of spiritual blessings exclusively in their own hands, and of whom one-fifth, or so, eat up the portion of the other four-fifths, leaving them nothing but husks and hopes to feed upon, and to keep body and soul together. Verily, it is the absurdest monopoly under the sun—and, in Ireland, it is absurdity run up to the sublimest pitch of perfection. I don't know anything like it—anything at one and the same time so unreasonable in the abstract, and so farcical (tragical, perhaps, would be the more fitting epithet) in its practical development—so religious in its professed object, and so irreligious in its daily methods—so heavenly in its aim, and so worldly in its spirit and proceedings. It is not only the last of the monopolies, but incomparably the worst.

And yet this monopoly, which England knows better than to extend, England, nevertheless, cherishes as the apple of her eye. All the fashionable and would-be fashionable classes gather round it, and, bowing themselves, cry, "Live for ever!" The gentry and the mobs—the poor man of family and the rich man of no family—and (must I say it?) the women of almost every rank, combine to surround this ecclesiastical monopoly with a protecting atmosphere of public opinion. From this distance, the startling contrast between what English people do when they allow their own practical judgment to guide them, and what they do when they resign themselves to the influence of a monopoly of priests, looks like infatuation. They exhibit in this matter an utter want of manliness and independence. The parrallelism between their conduct, and that of their American cousins, the first in regard to the State Church, the second, in regard to negro slavery, is far more complete than any but the enemy of both people could wish. Let me express a hope that as slavery in America is evidently marked out by Divine Providence for early extinction, so, in England, another generation will not have died out before my countrymen shall have buried "*the last of the monopolies.*"

Your obedient servant,

A STRANGER.

Peterboro', Canada West,
Sept., 1860.

THE "QUARTERLY" ON CHURCH-RATES.

WE could almost believe that the total and immediate abolition of Church-rates is be near at hand. We draw this inference from the paper on this question in the current number of the *Quarterly Review*. It is notorious that this old representative of Toryism always nails its colours to the mast just before the moment of surrender. When it ridiculed steam-engines, when it poohpoohed Reform, when it defended the administration of the ecclesiastical revenues, when it unsheathed the sword in defence of the Corn-Laws, when it attacked Mr. Brougham, and when it vilified Charlotte Brontë—each one and all of these objects, subjects, and persons, were on the eve of attaining precisely that position which the *Quarterly* prophesied they never would, could, or should attain. This month the *Quarterly* reviews the history and position of the Church-rate question. The paper on this subject is an unusually elaborate one, and in a literary sense, is skilfully prepared. What it is when looked at from an ecclesiastical or political point of view we will proceed to show.

We are assured, at the outset, that the abo-

lition of Church-rates is both a "democratic" and a "revolutionary" object. It is part of the democratic campaign against things as they are. Assaults upon the Church, says the writer, have "always been simultaneous with a general advance along the whole revolutionary line." The present Church-rate agitation is the natural sequence to Mr. Bright's democratic campaign. At this point a compliment is paid to the political Dissenters:—"The alliance between democrats and Dissenters is an alliance which their common aims naturally suggested, and it must be admitted by both friends and foes, that the Dissenters have borne their full part in the attack. Though involved in the rout of their allies, and suffering from all the unpopularity those allies had provoked, they have shown a tenacity of purpose and a variety of resource which we cannot but envy while we admire. They have disregarded no single point in the Church's position, in which the most sanguine eye could detect a weakness; they have neglected no grievance, however minute, which could help them to raise the faintest echo of a cry. There is wisdom in this multiplicity of assaults. It harasses and fatigues their opponents, who, like all troops acting on the defensive, are apt to be made careless by constant alarms." This, at least, is candid, and it will be gratifying to the friends of the Liberation Society to know that they are the object of the *Quarterly's* "envy" and "admiration."

The nature of the anti-Church-rate movement having been described, the writer proceeds to define the present situation of the question. He is of opinion that it is not satisfactory, that the law is anomalous, that the best time for settling it to the sole advantage of the Church has unhappily passed by, that the friends of the Church have every reason to wish that it should be settled, and that "whoever is chargeable with the guilt of making it a source of constant irritation the fact remains the same." The writer goes on to describe the evils of parochial contests and the distressing position in which they place the clergyman. Hence the necessity for a settlement. But what settlement? In the first place voluntaryism is scornfully rejected. It may do very well for Dissenters, but it would be fatal to the Church. "A settlement of the question, therefore, to the friends of the Church, must mean some plan that, while it abates the evils, secures the payment of the rate." The various schemes of compromise are then passed in review. We are told that our champions in 1834 would have accepted personal exemption; but that our champions then were "conscientious Dissenters." We are now, it appears, in "a very different frame of mind," and we are reluctant to be ticketed, "because we are either afraid" or "ashamed" of avowing our principles, and so on. But for the sake of peace a settlement must be made with us. We hold in our hands "the string of the machinery by which discord has been introduced into half the parishes in England." We must therefore be "propitiated" and "deprived of our power of agitation." Well, how? Now mark the sage wisdom of the *Quarterly!*

In the first place, the constitution of the Church-rate vestry must be changed, for "in the faulty action of the Church-rate vestry lies the root of the disease which is tormenting and weakening the Church." The *Quarterly* maintains that the masses are "little fitted to judge of their own need of spiritual care," and that their presence in a vestry cannot be justified. In other words, the *Quarterly* goes in for a Conservative revolution. The vestry should be a vestry of owners, and not of tax-payers—a House of Lords, in fact, in every parish, which alone should vote the money required for parochial purposes. With owners, the *Quarterly* thinks, the "Liberation Society would be powerless." "They would turn away from the Liberation Society and its unctuous incentives to spoliation with sovereign contempt."

Next, the *Quarterly* does not see why all Dissenters should be exempted from the payment of the rate. It certainly would not exempt every one who might express his unwillingness to pay. But still it might be wise to avert unpleasant consequences by a little concession, and therefore the *Quarterly* would exempt "conscientious Dissenters."

There, good reader! there you have, in the words of this writer, suggestions for the final settlement of this question which "have the great merit that they are not palliatives, but *cures*." We hope the *Quarterly* will continue to believe so. Such writing as that which we have now reviewed, does the "Liberation Society" more good than anything which we could devise. Let us add that it has taken some weight from our own minds. If the Tories only adopt the plan of their quarterly organ, a good and bracing campaign is before us, and then, as the reviewer predicts, by this generation the battle of the Church "for weal or woe, will be decided."

AUTUMNAL SESSION OF THE CONGREGATIONAL UNION.

Our last number contained a sketch of the proceedings of the first day's (Tuesday's) meeting of the Congregational Union, at Birmingham, and a very brief outline of the introductory address of the chairman (the Rev. J. G. Miall, of Bradford). From that elaborate address we now subjoin a few extracts. In comparing the meeting of the Union in Birmingham in 1832 with the meeting of 1861, the CHAIRMAN said:—

At that time some of our colleges still retained the name of academies,—a title which had sought by its humility to disarm popular prejudice—a kind of apology for existence; none had expanded into their present dimensions—a few had not even begun to exist, and whilst the pretensions of all were more modest, their real advantages were comparatively small. At that time there existed up and down our country not a few structures which carried us back to the days of the Five-mile Act, and of ancient Nonconformity, whose livery was the well-known brown and green, with hat rails round the fronts of the galleries, and often shutters which had erst saved the windows from many a mischievous stoning, and it was still easy to imagine the ancient men, with high-crowned hats, or the venerable women, with stiff attire and spotless kerchiefs, as they entered or issued from their narrow precincts. Now we have long abandoned the term "meeting-house"—have got even beyond the "chapel"—and have learned to apply to buildings the term which our ancestors thought it profanation to apply to any but the people. At that time begging-cases were the pest and curse of our religious bodies; no Chapel-Building Society had as yet arisen to stir up our churches to a better supply for starving populations, and thus to enlarge the borders of spiritual Dissent. The Gothic was supposed to be, among Nonconformists, as uncouth as its name, and none thought of learning Athanasian doctrines from trefoil ornaments; or the graces of the Spirit from five-fold windows; or important truths from the mazes of representative architecture. Then the Sabbath-school system was in its glory; not soliciting, as now, some new suggestions to give it a revived power over the masses to whom it ministers. The preaching of that day was somewhat more characterised by rhetorical amplifications, but was, among those especially of the olden time, usually doctrinal, plan, and popular. Tractarianism was then beginning to culminate; the "Tracts for the Times" were exciting a wide attention; the cry to "hear the Church" was beginning to sound; Newman was enthroned at Oxford, and University graduates sat admiringly at his feet. In those days organs were a solemn and not very frequent luxury; chanting was a kind of Babylonish garment, which it was deemed unlawful for our Israelites to appropriate; no Waite had reformed the psalmody, and music, calling itself old, but really new, lingered in the Church, to the edification indeed of the ignorant, but to the disgust of the better educated. At that time the race of those who deemed that "the former times were better than these" was not then quite extinct; but there were many whose hopes overcame their fears, and with whom the future was a word of good omen, prolific of sanguine expectations. We thank God that as we look upon what was then the coming age, we can contemplate it without dismay—in many respects with triumph. Defects there may be; it would be easy, if not ungenerous, to enumerate them. But the present age cultivates a wider area of Gospel truth; it is better qualified for all kinds of intellectual warfare; it has incomparably more real learning; it has made great efforts to lay hold on some of those who were slipping away from the hands of our immediate predecessors; it has more breadth, if it has less enthusiasm; it comprehends a considerable number of men possessed of intelligent, large-hearted, and manly piety; and it needs only a special communication of the refreshing, reviving, and quickening Spirit to render the Church at large not only equal but superior to what the generation before the present witnessed. Happy will it be for us, if these meetings of 1861 be permitted in any degree to supply, by God's mercy, the felt desideratum.

In the words of Mr. James, he believed that although the Congregational Union had not yet fulfilled all its promoters expected of it, it had brought none of those evils which had been predicted. Its main objects, he continued, were to provide for the ministers and laity—both those parties being co-ordinate in the church—the mutual aid which was essential to the common good. It was not their desire to be an establishment—a system too political, too cumbrous, too worldly for them. All they wanted was a point to which they might all converge, instead of being able to do nothing but to diverge for want of a centre, as they had hitherto been obliged to do. To some extent, they achieved their object; they had held fraternal gatherings, and although he looked on the union of the whole Church as a phantasy or a dream of cloudland, he still looked forward to the accomplishment of much more than they had yet experienced in the way of success.

Some hope we have, from incidents which have recently occurred, that the time may not be extremely distant when, instead of a forced taciturnity as an essential of union, the body of Christ's flock may bear from each other an outspoken frankness, so that we may profit by each other's truths—if they be truths, or each other's errors—if they be errors. In this, at least, we may rejoice, that the Church is ceasing altogether to look for unity in uniformity. That paralytic Rome—dying at top—has no power to produce it; it is becoming only the plaything of Emperors and statesmen. Nor can there be longer hope of arriving at it through the Established Church of these realms. For there, though there is, as all men know, the name of a unity, it is only such a unity as was found in the last siege of Jerusalem, when the besieged, though under a strong necessity they might sometimes unite for a moment against the foe, relapsed, the moment that necessity was ended, into dissension and disunion. What remains for us but intently to look out for the luminary, though it may be we shall never, in our day, be permitted to behold it? We can show that we love not sectarianism for its own sake. I think we have *already* shown it. We have not been distinguished by magnifying our peculiarities. We do not make strait gates straiter, nor narrow ways narrower. We may not, it is true, always take the widest possible view of matters submitted to our judgment; we may be often prejudiced, sometimes even perverse. But we admire the good which is not our own, we can estimate gold even when it is not worked after our pattern. We have never assumed that we are the only depositaries of Gospel truth and life, *and we never will.* In the meantime, let us cultivate wide views on all which concerns the Church in general. And if the results of union come not in our day, as we begin to feel they scarcely will, let us comfort ourselves by remembering that purity must precede peace, that if we witness not the consummation, we have done all that was within our power to hasten it, that if we have done battle for truth, we have never been contentious for a mere party, that we have been always willing to throw our mites into a common treasury, and that we have not caught every passing traveller to observe whether his word were Shibboleth or Sibboleth. Let our praise be, at least, to have "done what we could." "Amicus Plato, amicus Socrates, sed magis amica veritas."

Referring to the characteristics of the present age, Mr. Miall said:—

We have no previous knowledge of what we now experience. Reformation, personal liberty, Nonconformity, free prophesying, have all had their influence in forming the public mind; to these have been recently added increased education, freedom of commerce, and a press now utterly untrammelled from all fiscal restrictions. Let us not be too much startled at some of the phenomena. The days are past when men took their opinions from painted windows, saintly legends, priestly assumptions, Romish traditions, or old almanacs. Men are no longer scared by hobgoblins. Intellect shambles no more by the side of authority. Is the world growing old? Judging from the time which has elapsed since its creation it might seem so. But, indeed, it was never so young! It might have come out of that mythological cauldron which imparted to bodies a wonderful rejuvenescence. It is profuse of energy. It is eminently self-assertive. It looks with contempt on all accustomed trains of thought. It must have originality; at least, must *believe* that it has! It not only despises all crutches; but would fain altogether dispense with a centre of gravity. It is like the youth just set free from school, wild, reckless, impulsive, daring; acknowledging no subjection, seeking to rule all, not by his wisdom, but by his own strong will. It has great powers and great passions; it is not certainly priest-ridden, but neither is it infidelity-ridden, or vice-ridden to the extent it was heretofore. But the world is at the same distance from God as ever. Not but that the name of God is often on its lips, but that the name is without any corresponding notion, and the religion which men love is a religion without a personal history, without a definite creed, without a special principle, which would set up the paradoxical, and banish the real—receive the miracles of spiritualism, and reject the miracles of Christianity—believe anything, as has been said of one living, "if it be not in the Bible," and treat the faith of Christians as the traveller treats the ruins of ancient Rome, as things worthy of being preserved as respectable curiosities, whilst one has no regard at all for the original purposes they were designed to serve. We move in a day of unusual craving after amusement; a day of enormous excitement; when men live fast, travel fast, write fast, read fast, think fast, get rich fast, and do everything but *hold* fast. We believe that there is abroad some respect for truths, but it is apt to be somewhat vague and indefinite, and there are not wanting those who use them as a child might use an electrical battery, without appropriate conductors, delighting in the flash and explosion, but ignorant and contemptuous as to the mischief it might cause, or as to the absence of any valuable result. If the freethinking of the age may sometimes surprise and sometimes alarm us, it is not, at least, the gross and vulgar ribaldry to which the age before us was accustomed. There are not a few signs that rationalism will become exaggerated and infidelity modified, till they form at last one common solution, and join issue against the Gospel.

Under these circumstances Congregational Dissenters possessed some special advantages in prosecuting their mission. They were alive to the advantages of free inquiry, and were not fettered by prescriptive usage. But it were a perilous thing indeed, if with this liberty of thought and of inquiry, Congregational Dissenters were in any danger of deserting the scriptural standards of their faith.

It were a fearful thing if the substantial doctrines avowed by our men of apostolical purity—the doctrines of Owen and Howe—the doctrines of Baxter, and Watts, and Doddridge had ceased to animate us, or had become in any degree obsolete. I venture to express my conviction that, with some variations of thought and feeling—(no one being bound to express himself in the same language or with the same sequence as another)—the great truths of the Protestant Reformation, that is, the great truths of the Bible itself, have been seldom held more deliberately than by the Congregational Dissenters of the present age. I do not say that our mere vocabularies are what they always have been. I do not say that our pulpit energy is equal to what it has been in the best days of Nonconformity, or to what it has been in the most revived state of the Church. I do not say that there may not be too much seeking after the startling—though I apprehend originality to be a rarer ore than some men are apt to suppose—and even when gained, platinum is no worth so much as iron. But, with some exceptions, I believe we may stand a comparison with most previous periods. I do not say that there never has been cause for a moment's solicitude, lest, by adopting current forms of speech, we should be adopting fashionable errors also. But they who think that our ranks include a mass of heresy mistake us. We follow, indeed, no fugleman; we are posted up in no ledger; and it is not easy to detect, at once, variations, if there were such, from a prescribed standard. But I much mistake if there be not a wide—I might almost say a universal—concurrence in maintaining those doctrines which constitute the limbs of Evangelical truth; the doctrine of atonement through the death and righteousness of a Divine Mediator; the doctrine of justification through faith in His blood; the

doctrine of regeneration through the Spirit into the likeness of God. It would much surprise me to find, here or anywhere, these doctrines seriously questioned. If there be exceptions, I believe them not to lurk in corners, but to be avowed to the extent in which they are held.

Congregationalists could mainly operate upon the present age by means of the press and the pulpit. They had done much with the former. Might they not do more? It well became them to recognise the press as one of the primary forces of modern Christianity, and the devotional and Church life of the age might seem to demand more appliances than it had yet received. It was still, however, to the pulpit —to the Divine message of remedy, instruction, consolation, purity, and salvation—that they must look for the main correction of the errors of society and of the Church.

We believe that now, as ever, is Gospel truth "the power of God." There are, indeed, classes of the community whom we do not directly influence. Our voice does not sound in the temples of fashion, nor reach the ears of our proud aristocracies. To a less extent than we could desire we operate on those who form the pedestal of society, though we by no means subscribe to the broad statements which have been put forth upon that subject, nor to all the pantaloon modes in which the alleged difficulty has been met. We have yet to learn that religion is a Proteus, which can only conquer by adopting every disguise of its opponents. It is our function to speak to the middle classes, and no inhabitant of these lands is ignorant how powerful is the influence of this branch of the community, both on those who are below and those who are above them. Let us who are ministers address ourselves, with all the energy and spirituality we can employ, to our high and holy vocation. We bear no common truth. We feel the pertinence of our commission. The "spell" which has always broken the enchantments of sin, which has been always instinct with the life of God—God's spell; that which swept away heathenism from Europe; that before which Mohammedanism has proved a coward; which called up the power of the great Reformation; which, in a later day, awakened spiritual religion when it seemed all dead and corrupt; which has had its trophies in every land, its converts in every age; powerful alike to the Greek and the barbarian, to the wise and to the unwise; which is in all times and to all conditions "the common salvation," must be no ordinary trust. We dare not neglect it. . . . Only let us be concerned to preach a pure, intelligible, effective Gospel; to study, not alone our sermons, but the hearts and consciences of our hearers; to cause the truth to trickle into all the avenues and through all the pores of extraordinary and ordinary life!

Mr. Miall concluded his address as follows:—

If we would deepen the feeling of our sublime responsibilities let us think of some of those among whom Death has been doing "its work—its strange work;" whose services have been prematurely ended on the one hand, or continuously and nobly performed on the other. The name of Plint will remind us of one who was no common worker in his Master's vineyard—a man of wide sympathies and untiring labours: of such men the Church has need. The name of Townley will recal one, the early accidents of whose life might have gained for him a position in society which for the love of Christ he never filled, whilst with simple and unhesitating devotedness he consecrated all to the cause of God; and for many years, amidst unflagging labours, "took not from a thread even to a shoe-latchet;" always gracious, and benignant, and expansive, till, after years of service and honours, he sank, in the matured evening of his days, quietly into rest. And, though we have often recalled it before, this place of our meeting shall remind us again of another, at once a patriarch and an apostle, uniting the fire of youth with the wisdom of mature age; a man alive to every want of humanity; a friend of youth and of manhood; a friend of people and ministers; let his last bequest testify—a friend of his own body, of the wide Church, of the universal world; a man whose spiritual aspirations and large labours will live in imperishable memory; whose eloquence enchained multitudes—whose writings have cheered or directed the hearts of thousands; whilst crowds of converts will revere him for having opened to them the doors of the spiritual temple, and shown them "the glory which filleth the House of the Lord." We bless God that our denomination fostered and revered him. We bless God that he revered and valued it. Ever, we believe, till the last day shall close the history of time, will inquirers, and converts, and church members, and students, and pastors, and missionaries, and the whole body of Christ, adore the Power which made and sustained such a servant of God, and admire the grace which was in him. Only one statement can fully realise our desires respecting his beloved coadjutor, and respecting each successor in the Church to which he belonged—"The spirit of Elijah doth rest on Elisha!"

"Ye who caught it as it fell,
Bind that mantle to your breast;
In you may his spirit dwell,
On you may his influence rest."

CONGREGATIONALISM IN THE COLONIES.

When the deputations from Scotland, Ireland, and the Colonies were introduced to the Union, the Rev. F. Miller, of Hobart Town, Tasmania, thus referred to the progress of the denomination in Australia.

There were when he first commenced his residence there, only three Colonies in the far south, New South Wales, Van Dieman's Land, and the Swan River settlement. To these had since been added South Australia, Victoria, Queensland, and New Zealand. He was the only Congregational minister settled in that part of the world thirty years ago, but there were now ninety ministers labouring in various parts of the Colonies of Australasia. There had also been growth in the number of Congregational Associations, and he did not think there was one minister or church who stood aloof. The first Congregational Union was formed in Tasmania twenty-four years ago. Since then, New South Wales, Victoria, and South Australia had followed the example. In addition to these Unions there was what was called a Congregational Conference—ministers and delegates being appointed from the various Unions to confer at some convenient place upon subjects of general interest. Meetings of that character had been held in Melbourne, Sydney, Hobart Town, and Adelaide. Recently an institution had been established in connection with that Association for training young men for the ministry, and one of the objects he had in coming to England was to get together a number of suitable books to form a library for that Academy. He should be very happy to receive a book—he only asked for one—from any gentleman who was disposed to assist in that object, and Mr. James, the Secretary of the Colonial Society, had kindly consented to receive any volumes thus presented, and to see that they were duly forwarded to their destination. He would only add that they possessed in Australia a peculiarly interesting sphere of labour, arising from the facilities for prosecuting their work. They had no impediments arising from prejudice and certain social and ecclesiastical arrangements of long standing. For thirty years in Tasmania he had ceased to be a Dissenter, and when he came to England and found himself so designated, he really felt somewhat embarrassed. They had no Dissenters in Australia, simply because they had no dominant Church from which other religious bodies were said to dissent. (Hear, hear.) He must confess, however, that they had an Establishment, &c., of a somewhat strange character, for the State extended its aid to Protestants and Roman Catholics, Christians and Jews, with the utmost indiscrimination. (Hear, hear.) Happily that system was dying out. In some of the colonies it was already extinct, and no doubt in all of them its days were numbered.

The Rev. W. F. CLARKE, of Canada, said:—

As delegates from the Congregational Union of Canada, he felt that they were the children of English Congregationalism, and that they were coming, as it were, to a paternal roof. Their Union had only been established eight years in its present organisation. Prior to that there were two distinct Unions, but a happy amalgamation had taken place. It was constituted pretty much on the same principle as the English Congregational Union. It comprised seventy churches out of eighty-five, and there was a ministerial roll of fifty-six members. Delegates were sent to their meetings from all parts of the North American continent, except the Southern States, in which he believed there was not a single Congregational Church. The relations of the Union with the Colonial Missionary Society had not been of late wholly satisfactory, but he was now extremely anxious to state that explanations and adjustments had been effected which were alike honourable and satisfactory to all concerned, so that there was now no prospect before them but that of loving and harmonious action and fellowship. They had not established a Pastors' Retiring Fund, but they had succeeded in founding a Widows' and Orphans' Fund. The annuities conferred upon the families of deceased Congregational ministers were at present at the rate of 20*l.* currency for the widow, and 5*l.* currency for each child. They had found it necessary in Canada to enter their protest against State-Churchism, but they were in hopes that by-and-bye the vestiges of such a system would be clean gone for ever. (Cheers.) They had also spoken out upon public topics. Discouragements they had had in abundance, and they were not yet capable of self-support, but they were hopeful, and had confidence in the strength of their principles.

The Second Session of the Union was held on Wednesday morning in Steelhouse-yard Chapel.

The Rev. J. G. Miall took the chair shortly after half-past nine o'clock, and the proceedings were commenced by reading the Scriptures, and prayer by the Rev. A. Frazer, of Blackburn.

THE SECOND CENTENARY OF BARTHOLOMEW'S DAY.

The Rev. R. ASHTON read the paper upon this subject, prepared by Joshua Wilson, Esq., which contained the following recommendations:—The year 1862 should, in his opinion, first of all be celebrated by carrying on the work of building chapels, gathering congregations, and organising churches more energetically. A hundred new ones should be built, and the foundation-stones of as many might be laid on August 24. Secondly, vigorous measures should be taken for diffusing the knowledge and extending the practical adoption of their principles. This should be done by lectures by the ministers on Puritanism and Nonconformity; by the circulation of cheap and popular tracts; by exciting a more general and lively interest among the members of our congregations in our historical literature; by the erection of a Cenotaph in Bunhill-fields; by the erection of a Congregational Hall, in London, for the accommodation of our Denominational Institutions and for the Congregational Library.

After reading the paper—which called forth repeated expressions of warm approval from the assembly—Mr. Ashton enumerated the names of the several pamphlets prepared by the Rev. Dr. Waddington, and dedicated to the Congregational Union, containing the biographies of early Nonconformist worthies, published by Mr. Elliot Stock, and mentioned that the Rev. Charles Stanford, of Camberwell, had made an interesting and most important contribution to Nonconformist history in a work just about to be published by Messrs. Jackson, Walford, and Hodder, entitled, "Joseph Alleine, His Companions and Times: a Memorial of 'Black Bartholomew,' 1862."

The Rev. R. VAUGHAN, D.D., moved the following resolution.—

That this assembly, in anticipation of the 24th day of August, 1862, the Bicentenary day of the ejectment of two thousand ministers from their homes and livings as ministers of Christ in the Church of England, under the stringent, inhuman, and unjust provisions of the Act of Uniformity, deems it a most suitable opportunity for commemorating the zeal, self-denial, and consistency of these noble men, to whom the Nonconformity of this, and every subsequent age, is, and will be indebted, and of magnifying the grace of God in their high and conscientious attachment to religious truth and freedom; and would earnestly call on all the pastors and churches of the Congregational Order in England and Wales, to make such provision for a due observance of the event as to them may appear desirable, not doubting that it will be deemed proper that sermons should be preached on the subject in all our places of worship; and recommending that efforts should be made in all the parishes or localities from which ministers were ejected, to gather up such particulars of their histories as are likely to be instrumental in reviving the spirit they displayed, and that attempts be made by prompt and timely measures, to originate new and additional chapels in the midst of large populations, to perpetuate the memory of men who, by their sufferings and zeal, secured to their descendants the liberties we so happily enjoy; and this assembly instructs the committee of the Congregational Union, in conjunction with the committees of the London and English Congregational Chapel-Building Societies, to convene, at an early day, a conference with a view to decide on recommendations to carry this latter object into effect, and to adopt such other measures as may appear proper for the commemoration of Bartholomew's-day in the coming year.

The Rev. Doctor supported the resolution in a magnificent speech, which created much sensation. The events in which the expelled clergy of 1662 took part constituted, he said, the great crisis in English history. It was not the fault of the Puritans that the king and Established Church fell:—

That Church would be a superstitious and an intolerant Church, and she paid the penalty; and that king would be a tyrannical king, and would deal treacherously with his subjects to the last, and the natural consequences followed. If that Church had conformed in a very moderate degree to the Protestantism of Protestant Europe at that time, her day of humiliation would not have come; and if that king had not made pious and honest men to feel that their own lives were not safe while his life continued, history would have had another record to make of his latter days. There was one man in those days who rose high above the rest—a soldier and a statesman. His strong hand brought down the tower of oppression, and his great policy when that was done was to see that no second tyranny came up into the room of that which had been displaced. When the parties that were then formed became angry with each other, and when they vented their anger one against the other, it was he who came in with words of caution and exhortation to forbearance, urging them to seek a settlement by mutual concession on the ground of what some men would call compromise, but of what he, as an enlightened statesman, called a settlement by mutual concession on the basis of mutual right and mutual duty. He told them that if they would pursue that course, what they had gained, and gained at the cost of so much blood and treasure, would be preserved; but if they should pursue another course, he then said, "Why, you will all be crushed to the wall. Charles Stuart will then come back, and you will all be prostrate again—left to feed upon your little crotchets, and very sorry provender you will find it, I warrant you." (Laughter.) The words of the man were lost, for the most part, upon the men of that generation. What had then been predicted came to pass to the very letter. We English Independents have not had to wait for the light that has come to us from a Carlyle, in order that we might be able to estimate the character of that great Englishman, Oliver Cromwell. (Cheers.) He has always been this manner of man in our estimate, and a purblind public has come round at last. (Laughter.) And if we are only patient enough and hard working enough, we may teach that dull scholar a thing or two more yet. (Renewed laughter.)

The speaker then glanced at the historical incidents of that period, and pointed out the aggravating circumstances attending the treatment of the Puritan clergy in Charles II.'s reign:—

The intention was that these pious men should be converted into knaves or outcasts; that they must either remain in the Church of England *minus* their characters, or they must go out of it *minus* the means of subsistence for themselves and their families. A courtier of that time said to one of the men in lawn:—"You have made the door so strait that I fear very few of those who have scruples on such matters will enter in." The Episcopal answer was,—"If we thought that many would enter in, we would have done our best to make it straiter still."

But the persecutor was not always the wisest man of his generation. The effect of that course of proceeding at that juncture was not to cure men of tendencies towards Nonconformity; it tended to identify the prelacy of that age with the persecutions of that age. And the result ultimately has been that half the Empire is now no longer of the Church of England. The 2,000 who came out of the Church on St. Bartholomew's Day refused to do evil that good might come. Surely, this was a lesson, a noble lesson, for the men of that time: and was it not a lesson for those among ourselves who could drift so easily in that direction—who could go over there and do what these good men dared not do—profess to believe what they did not believe?—

And what shall we say of certain in that Church, who have lately been at so much pains to show, not only how lightly they hold the matters of its ritual, but that they account even the Book upon which the Church is professedly founded to be, a book more disfigured almost than any other ancient book by false science, false history, false teaching of nearly all descriptions? (Hear, hear.) What shall we say when we look at men like Baxter and Howe, and bring them into the same room with men like Dr. Williams and Mr. Wilson? Baxter and Howe believed nearly all the teaching of the Church of England. Their exceptions were about these matters of ritual. These men believe scarcely anything. Yet Baxter and Howe could not conform, but these men, dressed in the trappings of the priesthood, stand at the altars of the English Church and avail themselves of all the influence which that status gives them. (Loud cheers.) What a difference in consciences! (Loud laughter.)

They all, though Nonconformists, had their duties in respect to the Establishment of which they were members.

Tithes are a tax upon land. Every tax upon land ends in being a tax upon the loaf,—(hear, hear)—the loaf of the poor man and the rich man, of the Dissenter and of the Conformist,—(hear, hear)—and as long as I am taxed for what is called a "National Church" I have a right to look to the whereabouts of that Church. If the Church of England shall become altogether severed from everything of this kind, she will be free from interference and meddling from others. But she is not in that position. I do not think we ought to be indifferent as to how all the wealth, all the prestige, all the influence of that Church is derived. This I know, that

those fathers of whom we are now speaking braved a civil war rather than they would see the Church of England brought to the side of a semi-Romanism; and I think we ought to be prepared to brave not a little, rather than see her perverted to the side of a semi-Deism. (Loud cheers.)

The speaker, after adverting to the imprisonment of the bishops in the Tower for refusing to publish James II.'s Declaration of Endowments, and to the recent Free Church secession, pointed out the difference between their cases and the crisis of 1662:—

No one who has not by some effort of imagination tried to place himself in their circumstances can at all apprehend what those circumstances were. Thus you see them not only all but hooted from their places, but chased away from every city—away from their flocks, away from books, away from nearly everything which educated men can covet. And if they worshipped at all, they had to worship in secret at the peril of forfeiture, of the gaol, and even of death, just as the first Christians had to worship under Nero. (Hear, hear.) Honour, say I, to the protesting bishops; and honour greater, say I, to the Scotch friends of last century and of this; but honour, above all, say I, to our Nonconformist forefathers! They were faithful in the face of trials and losses greater by far than all the rest put together. Oh, yes, ye departed spirits! here as in your presence I speak. Partakers, we trust, of your faith and feeling, we lift up our hearts to that Father that bestowed upon you the gifts that were yours. We lift up our voices to Him who Himself was made perfect through suffering—who has long since made you perfect through suffering—and the deepest prayer bursting from our spirits is this, —that He would give it to us, if we have to suffer, like you to suffer and be strong—to live while we live as you lived—to die when we die as you died. (Great applause.) It would be said that these good men were not opposed to the principle of an Established Church, and so on—

It is enough for us to answer that the things that made them Nonconformists in 1662, apart from the Established Church principle, are the things that would make us Nonconformists now apart from that principle. There we are at least on common ground; and if those pious men who then came out of the Church of England had lived in our time, we cannot doubt that they would have seen very much as we now do. Religious intelligence, like all other intelligence, is a growth. It does not become perfect at once; it would be unnatural if it did. Added to which, we as Congregationalists are much older than 1662. (Hear, hear.) We take our dissent from the time when the first proclamation went forth that man should go and preach the Gospel to his fellow, telling him to believe and be saved, and that if he rejected the message, he should die. The right of private judgment, the responsibility for individual belief, was included in that first and simple message. All that we have now, was simply the development of principles that are inseparable from that state of things. Some have been much surprised, or have affected to be so of late, in having discovered, as they would lead us to suppose, that Dissenters are really opposed to an Established Church. Why, a Congregational Dissenter, from the very essence of what is distinctive in his profession, must be opposed to it. If there be a State endowment of religion, there must be State influence and control in relation to it. That is very proper. If I were a statesman, and I thought myself at liberty to endow religion, I should think it right to look after that. (Hear, hear.) But it is of the very essence of our Independency to resist all such interference. (Hear, hear.) In the nature of things, therefore, Congregationalists can never be parties to a State religion. They would cease to be Congregationalists if they submitted to a State Establishment. It is said that we need to take very high ground if we maintain this principle; that we must have recourse to harsh measures to sever the connection of the Church and the State. But if the State Establishment ever ceases to exist, it should do so by the will of the nation;—(hear)—and what the nation chooses to do of its own free will surely can hardly be a hardship or a wrong. I think that is our view of the question. All grades of Nonconformists hold this view—Mr. Edward Miall and Robert Vaughan alike. (Cheers.) We cannot forego this controversy—we dare not; but we want nothing brought into it inconsistent with the courtesy and the fairness due from Englishman to Englishman, or from one Christian to another. (Renewed cheers.)

He thought they should have a Reform Bill on the question of ministerial support—a Reform Bill that should be as marked in connection with '62 of the present century as the Reform Bill of 1828. There should be an effort made to secure a more adequate maintenance by their churches of their humbler class of pastors.

Let that be, and you will soon find a change for the better. Many churches complain of the want of more able and effective men. My answer to them is, "Deserve the men and you will have them." (Hear, hear.) Excuse me for speaking thus freely. I am never likely to have any benefit from this superannuation fund. When I left Lancashire that I might serve you in some other way I gave up the thought of the pastoral office again. I am not, therefore, pleading in any way for myself, but for those who cannot speak for themselves. (Cheers.) I think we must look to this. I would just say, too, that there is one fact we should bear in mind. About forty years ago the pious Episcopalians, who felt the want of an Evangelical ministry, had to go for the most part in search of it to Dissenting chapels. We had large accessions to our places of worship from that circumstance. That state of things has passed away. Those who come to us now have to come to us because they approve our principles, or because our worship is acceptable to them. How much more, then, does it not behove us to do all we can to guard against everything affecting the reputation of those principles, and attend to everything that may serve to give to our worship effectiveness for good and hallowed influence. The revival of religion in the Church of England during the last half century has been of a marvellous effect. But for that, by this time three-fourths of the people of England would have been Nonconformists. The Evangelical clergy of England, upon whom the Rationalists on one flank and the Romanists on the other are pouring so much scorn, have saved the Church of England thus far. But, then, at what cost have they done it? (Hear, hear.) Why, their principles as Evangelical clergymen—the very principles that were held by the Puritan clergymen of 1662—oblige us to look with painful feelings upon the assent and consent they are compelled to give. We cannot help thinking that they ought, as a body—if there must be a State-Church Establishment—to go together and say, "We will have this Prayer-book revised; there shall not be that Baptismal Service, that Absolution Service, that Church Catechism, that Regeneration Service." And if they cannot get it by their joint protest, let them be men and come out. (Great cheering.) Why, they would form, as the Free Episcopal Church of England, the most powerful church in the empire. Why won't they do it? We don't want to deprive them of their bishops and their hierarchy, or their Prayer-book, or anything that they value, but as Englishmen we should like to see them free men. (Loud cheers.) At all events, my brethren, be it ours, whatever others may do, to live and die with the feeling that we have pure consciences. (Hear, hear.) If the wealth, and rank, and *prestige* of this world cannot be ours with a clean conscience, let them go; and if to be known as Nonconformists is to be branded as schismatics, as of inferior caste, and if we are to be made to feel that supposed inferiority in a thousand ways, let it be so. There are reproaches in that direction which for us have no sting. A certain kind of obloquy we can look upon until we see it brighten into glory. The nobilities that are created by the Divine patent will come out in imperishable splendour when the last fires shall have done their work. The riches that shall be of worth then, will be the riches that shall make spiritual natures rich toward God. The great of the earth then will be the men who held fast their integrity, through honour and through dishonour, through evil report and through good report; and such were the men of 1662. Each of them said to his conscience, "Come what may, I will be at peace with thee;" and we have here to-day to echo that sentiment and to act upon it. (Loud and long continued applause.)

The Rev. T. C. HINE, of Sydenham, in seconding the resolution, declared that he believed the speech just delivered by Dr. Vaughan to be so noble, as never to have been surpassed, if equalled, on the platform of the Congregational Union, while the matter of it ought to be regarded as the great question of the age.

The CHAIRMAN announced the publication of an interesting pamphlet, entitled "Our Rejected Ministers: a Bicentenary Tract," published by Mr. Snow, of Paternoster-row.

EVANGELISTIC EFFORTS.

Mr. S. MORLEY submitted the following resolution:—

That this assembly, deeply penetrated with a conviction of the abounding irreligion and immorality of large masses of the people of England and Wales, and of the obligation of our churches and pastors to put forth additional efforts for the conversion and salvation of our fellow countrymen, rejoices in the revived energy and growing prosperity of our Home Missionary Society, working in connexion with the County Associations in the formation of a special fund for the support of a body of pious, devoted Evangelists, who may carry out the aggressive spirit and realise the holy aim of our common Christianity; and in the commencement of the labours of the London Congregational Association would earnestly commend these Institutions by prayer to the benediction of the Holy Spirit, and by appeal to the liberal support of the county and metropolitan churches; but especially would this assembly express its belief that to individual Christian effort we must look, under the Divine blessing, for the full accomplishment of this great result.

In supporting the resolution Mr. Morley spoke of the necessity of a new kind of agency in rural and neglected districts. His opinion was, that the sort of agents needed were men who would abjure the title "Rev.," act as cottage lecturers and friendly visitors and advisers of the people—men who would go with the Bible in their hand and talk to the people about the great future that lies before them, and at the same time show that they could sympathise with their present trials. A body of men of this kind, carefully selected, and acting along with local committees, would be, he was persuaded, of essential service. Already in Somersetshire and elsewhere the plan had been tried, and with a most gratifying measure of success. The Congregational Association in London was endeavouring to bring out the latent powers of the churches for evangelistic work in the metropolis in the same manner as the Home Missionary Society sought to do in the country. The great need of the time was to impress upon every professing Christian that he is under personal obligation to communicate the truth to his fellow-men. He rejoiced to find that the duty of aggressive effort, by means of lay evangelists, was impressing itself upon the minds of even ministers of the Church Establishment, and in proof of this he referred to an article in the *Christian Observer* from the pen of the Rev. G. S. Bull, of Birmingham, and the cottage lecture system set on foot by Dr. Miller; and in illustration of the way in which the ear of the working classes might be obtained in London, Mr. Morley described the Monday evening meetings and lectures held by the Rev. Newman Hall in Surrey Chapel, some of which he had attended, and which he highly approved.

Mr. JOHN CROSSLEY, of Halifax, in seconding the resolution, stated the success of an experiment made two or three years ago, in connection with the church to which he belonged. A very excellent suggestion had been made by a writer in the last number of "Macmillan's Magazine," in order to keep hold of the elder scholars in our Sunday-schools, namely, the establishment of night schools. With respect to the proposed new chapels, he agreed entirely in the propriety of their erection, and believed that the object in view would be accomplished. At a recent conference at Darlington it had been resolved that 40,000*l.* should be collected for chapel-building in the course of the next four years. He would suggest that in anything that was done the colonies should not be neglected.

Mr. EUSEBIUS SMITH trusted that the denomination would rise as one man, and resolve that the 100 chapels should be erected. It would be easy to raise the required 100,000*l.* The Wesleyans at their Jubilee raised between 200,000*l.* and 300,000*l.* One gentleman had already stated that he saw his way clear to give 10,000*l.*

After a few words from the Rev. J. C. Gallaway and Rev. T. James in support of the resolution,

The Rev. G. SMITH stated that the Rev. John Stoughton was preparing a work on the subject of the Bicentenary, and that the Rev. S. Martin, the Chairman elect of the Union, had been solicited to write a popular tract for general circulation.

Dr. BROWN, of Cheltenham, protested against 100,000*l.* being the maximum sum proposed to be raised. Let the ministers endeavour to interest all orders of their people in the matter, and double that amount would be obtained.

The first resolution was then carried unanimously.

The Rev. J. H. WILSON gave some account of what had been already done in Hampshire and Somersetshire by means of lay evangelists, and strongly urged the usefulness of having conferences in all the central towns of the kingdom upon the subject.

Mr. GRIMWADE, Mayor of Ipswich, in a lively and earnest speech, pressed the duty of all church members to engage in Evangelistic work, and stated that a hearty welcome would be given to the Union by the churches of Ipswich next year.

Mr. Williams, of Huddersfield, the Rev. J. Kelly, the Rev. R. Macbeth, and the Rev. A. M. Henderson having added a few words, the resolution was unanimously adopted.

The CHAIRMAN then stated that he had received a letter from the Rev. G. S. Bull, advising the assembly to consider the subject of Pure Literature for the people. There would not be time to do this at the present meetings, but he would hand the letter to the Committee, and acquaint Mr. Bull with the fact of his having done so.

The proceedings were then closed with prayer.

THE DINNER.

The ministers and delegates dined together in the Town Hall at half-past two o'clock, under the presidency of the Rev. J. B. Johnson, of Edgbaston.

On Thursday morning the Conference resumed its sittings at half-past nine o'clock under the presidency of the Rev. J. G. Miall.

RELIGION ON THE CONTINENT.

The Rev. J. B. PATON, of Sheffield, read an interesting paper on "The duty of promoting Evangelistic effort on the Continent, and particularly with reference to building an Independent Church at Paris." The document set out with a carefully digested historical disquisition in which the relative positions of Protestantism and Catholicism were clearly traced and defined. It also dwelt on the wants and aspirations of the various nations of Christendom, and pointed out where Evangelistic effort had been applied with most effect, and where it could be put forth with greatest benefit. The writer, however, said he knew of no place in the world where so many Englishmen were to be found as in Paris, or where so small religious accommodation was provided for them. The tendencies of modern thought in France, he said, gave a prospect of great success to any new Protestant movement that might be made there. A new chapel in Paris would, he felt satisfied, be fully occupied by French Protestant Independents, and would add new strength to their forces.

The Rev. Mr. SHEDLOCK moved the following resolution:—

That the grateful acknowledgments of the assembly be presented to the Rev. J. B. Paton, for his suggestive and valuable paper; that he be requested to allow its publication, and that its various points be now considered with a view to arrive at some practical conclusion as to the way in which our churches may be able, under the Divine blessing, to aid the advancement of Evangelical truth on the continent of Europe.

Speaking of Paris, the rev. gentleman dwelt upon the destitution of chapel accommodation there amongst the Protestants; but at the same time spoke of their growing strength and zeal. He appealed to the meeting to do what they could towards building a chapel there both for the sake of religion itself and for the sake of their own body, for of the latter he showed that there were many members scattered abroad in all the churches and chapels in Paris. Of Italy and Germany he spoke hopefully, and adverted with much gratification to the recent meeting of the Evangelical Alliance at Geneva, as indicative of great progress in the principles of Evangelical Christianity.

The Rev. Dr. THOMSON, in seconding the resolution, confined his remarks exclusively to Germany. He regretted, he said, that with regard to the nation, he could not recommend the meeting to take any substantive action. Germany was in a peculiar position, both politically and theologically, and it was at present likely to exercise a powerful influence in this country, and he trusted in the end for good. Taking into consideration these circumstances he repeated that no substantive action would be useful there. The erection of fifty chapels, he said, would be but of little use compared with our hearty sympathy with them in their struggles to separate the Church from the State. It was in this difficulty—there were two religions there, the one a religion of conscience, the other a religion of law, and the preacher was obliged to stand in the pulpit and preach the things he believed not in his heart. Nothing could be done until this state of things was remedied, and he asked for the sympathy and prayers of the assembly in that behalf. He also asked their co-operation with the British and Foreign Bible Society in the circulation of the Bible abroad, for by that means would they in the surest manner circulate evangelical principles

on the Continent, and bring about that which they desired.

The Rev. G. Smith, in the course of a few brief remarks, said he could, from his own experiences in Paris, fully bear testimony to the wisdom of Mr. Paton's suggestions for the building of a chapel there.

Dr. Vaughan, who was vociferously called for, next addressed the meeting. He prefaced his remarks by paying a high compliment to Mr. Paton for his ably written paper, remarking that that in itself was a startling proof of the intellectual progress of their body during the last fifty years, and then went on to show that much might be done abroad by letting their brethren there know that Englishmen sympathised with them.

The resolution was then put, and carried unanimously.

The Rev. R. W. Dale then moved the following resolution :—

That this meeting would recommend that a committee be formed to consider the practicability of erecting a new chapel, and aiding in the support of a pastor of our own order, and a representative of our own principles, in Paris. [The names followed.]

In moving the resolution the rev. gentleman spoke of the certain progress of their independent principles in France. Referring to history, he showed how Protestantism, after its first establishment, became a department of the State and lost its independency, and how the results of this came out in after years in a system—a want of system—which had no security for the piety or orthodoxy of its ministers. But now, he showed, there was a gradual awakening, and if his resolution was carried out, he believed the best advantage would be taken of the present circumstances.

The Rev. R. D. Wilson seconded the resolution, and it was carried unanimously.

The Rev. A. M. Henderson then read a paper on the relation of pastors to their flocks, and a confidential discussion followed on the same subject.

THE IRISH MARRIAGE LAW.

The Rev. Dr. Vaughan moved, and the Rev. W. Tarbotton seconded, the following resolution relative to the Irish Marriage Law, and it was carried without discussion :—

That, sympathising with the brethren of our order in Ireland in all that affects their social and religious position, this assembly is glad to learn that an attempt is about to be made to improve the marriage law of that country. The satisfaction thus experienced is lessened, however, by the fact, communicated by the delegation from the Irish Congregational Union, that the bill of Sir Hugh Cairns and the Right Hon. J. Whiteside contains proposals which, whilst degrading in their practical working to the independent and Baptist bodies, would, as being applicable to none of the other religious communities of that land, be invidious as well as insulting, and which, if adopted, would render the condition of our brethren even worse than it is now, Believing that there ou ht to be but one method of securing due notice, publicity, and registration, in the solemnisation of matrimony among all denominations, and that if the fullest embodiment of this principle be found impracticable in relation to the Established and Roman Catholic Churches, it ought most assuredly to be carried out without distinction in relation to all other denominations, this assembly earnestly recommends that the pastors and churches of England and Wales should communicate with their representatives in Parliament on the subject, and that, if necessary, they should, at the proper time, petition the Legislature, so that justice may be done to our Irish brethren, by the enactment of a law securing to them perfect equality of privileges with their fellow-countrymen. That a copy of this resolution be forwarded to Sir Hugh Cairns and the Right Honourable J. Whiteside, with a respectful but earnest request that they will so modify the bill as to prevent the necessity for any opposition.

The Conference was then brought to a close, with a vote of thanks to the chairman, with prayer for the brethren in America, and with the benediction.

PRIZE ESSAYS.

The Union has offered three fifty-guinea prizes to be competed for by ministers of Independent and Baptist bodies, for three essays on the following topics :—1. The Nature, Constitution, Characteristics and Government of a Christian Church (*Ecclesia*) in New Testament Times. 2. The History of the Growth and Development of Independent Principles of Church Organisation and Government at the Reformation, say from the Formation of Fitz's Church in London, in 1567, till 1662. To embrace England and Wales. 3. The Advantages which would result from a True Representation, based on Scriptural Principles, of the entire Independent Body, Ministerial and Lay, in England and Wales, for the purpose of Fraternal Christian Conference and Co-operation, with Suggestions for the Attainment of such a Representation. The essays to be sent in by the 25th of March, 1862, and adjudication to take place by Bartholomew's Day, 1862.

MEETING ON BRITISH MISSIONS.

A meeting in favour of British Missions was held in Ebenezer Chapel on Tuesday evening, the 8th instant; Mr. Samuel Morley in the chair. The chapel was well filled by a most respectable congregation. The proceedings were opened with singing and prayer; after which

The Chairman said the object which brought them together was the great work of British Missions, in which, as a denomination, they were engaged. He thought it was exceedingly appropriate that they should hold such a meeting, and especially that it should be held in the town of Birmingham, as, judging from every means of information to which they had access, there must be many persons in the town and neighbourhood entirely ignorant of the fact that the Congregationalists were endeavouring to do the work of home missions. He had to complain that the Home Missionary Society received no support from this locality, the total amount of pecuniary contributions received by the secretary from Birmingham being one guinea. There was now in this country a large amount of positive heathenism, as dark as was to be found in any part of the world, and he sincerely hoped that the result of that meeting might be such as to greatly alter their position in reference to this work of home missions. The Church of England was now moving in a fashion that no one had before witnessed, and they might depend upon it that in thus moving the Church would gain advantages just in proportion as it adopted the principles the Congregationalists professed—the earnest and active efforts of individual men. In Birmingham, Dr. Miller and Mr. Bull had issued statements which he had read with the greatest pleasure, and he had to say that it behoved them to look to what they were doing, or they must cease to talk of what the Dissenters were accomplishing in the great work in comparison with the Church of England. The Home Missionary Society had been established forty years. There was every reason to believe that God was greatly blessing these operations. The society needed help for the weaker districts of England, especially in the western and southern districts. A considerable proportion of the income of the society was derived from legacies, but while fully appreciating the benevolence of those individuals who remembered them in their wills, he was more anxious that the amount of the annual contributions should be increased. Help was also needed for the Iriah and Colonial Societies. He was looking forward with great interest to the year 1862.

The Rev. R. Balgarnie addressed the meeting on behalf of home missions. He was rejoiced to see that the churches in some portions of the empire were awakening to a sense of their duty in this respect, and were organising spiritual vol unteer corps for home missionary operations. An association had also been formed in London for a similar purpose. He trusted that the Home Missionary Society would soon succeed in raising an army of one hundred evangelists; he believed they would soon succeed in doing so if such men as their Chairman were to visit the various counties, and stir up the zeal of the churches in the holy course. The chief want of the churches was the outpouring of the Holy Spirit, and he trusted that a spirit of prayer would be awakened for this blessing. (Cheers.)

The Rev. T. Aveling addressed the meeting on behalf of Ireland. The Congregationalists were situated in some respects favourably in their position as Protestant Missionaries. They were not regarded by many of the peasantry with the prejudice which the Presbyterians had to encounter as candidates for State support. Congregational ministers who went over to Ireland had hard work before them—work requiring great patience, prudence, and perseverance—and the prospect of but small pecuniary reward. The work was one that demanded the efforts of the ablest and most devoted men; but to such men there was a fair prospect of success. He believed that the general distribution of the Holy Scriptures in the native language in Ireland would have the effect of enlightening the peasantry, and would pave the way for the reception of Protestant principles.

The Rev. F. H. Marling, of Toronto, said it cut Canadians to the heart to see it stated in British publications, that Canada would by-and-by be absorbed in the Great Republic—that was. They were not to be thus cut adrift. Still he would say with reference to America, "Very pleasant hast thou been to me, brother Jonathan." (Laughter and cheers.) But only as a brother. Canadians were not Americans, but Britons in heart and soul, and they hoped that their dear old mother would not manifest a desire to get them off her hands, like a managing mamma. If there was a young man to whom Canada would desire to be married, it was Edward Albert, Prince of Wales. (Cheers.) Mr. Marling then went on to speak of Canada as a mission field. Popery made Canada the centre of propagating its faith, and great sums of money were supplied from Europe for this purpose. One Popish corporation in Montreal alone possessed 20,000*l.* a-year. On the other hand, Protestant Missions in Lower Canada were with difficulty sustained. English people did not understand the Colonies, and hence the treatment which they had received from Downing-street, and the full blown Church Establishment the Government had provided for North America, but which the Colonists refused to have in perpetuity, and threw off by a rebellion. Then the Episcopalians, the Presbyterians, and the Methodists were each endowed, and the Congregationalists were besought by the agents of the Government to apply for State funds: but this had been steadily refused, although at times they were put to great straits to maintain their position alongside of these endowed bodies. The Free Church of Scotland in Canada had grown wonderfully since it had become free, and now that it had joined the United Presbyterians it possessed 200 ministers, while the different bodies of Methodists had between 300 and 400. He was happy to be able to report that much life and energy characterised the Congregational churches of Canada. Of the seventy-four belonging to the Union, sixty-five reported their contributions for the support of the Gospel, and it appeared that each member gave an annual contribution of 2*l.* The seventy-four churches comprised 3,500 members, and they contributed 7,000*l.* The wealth of the country was not generally in the hands of religious men, and least of all in the hands of those who held the Gospel according to Congregationalism. This was the reason why the churches were not all of them self-supporting, which they were nevertheless most anxious to be.

Mr. W. Spicer then moved the following resolution :—

That this meeting thankfully acknowledging the great amount of good effected through the Divine blessing in the various departments of labour embraced by "British Missions," would recognise in these agencies an instrumentality well adapted to extend the Gospel of Jesus Christ in the United Kingdom of Great Britain and Ireland, and through the colonies and dependencies of the empire; and would earnestly entreat a more liberal and general support for them from our churches, especially by the adoption of the plan of the October collections, which presents a facile, inexpensive, and yet efficient mode of upholding these valuable institutions.

Mr. Spicer stated that out of the 5,500*l.* received by the Home Missionary Society last year, 2,500*l.* had been contributed by residents of London and Middlesex. But the agents of the society were at work in all the counties of England, and he did hope that the effect of the present meeting would be largely to increase the subscriptions from the provinces.

The Rev. C. Chapman, of Chester, seconded the resolution, and after a few words from the Rev. G. B. Johnson, a vote of thanks to the chairman was cordially adopted.

CONGREGATIONAL PRINCIPLES. — GREAT MEETING IN THE TOWN-HALL.

The interest of the session may be considered to have culminated in the meeting for the exposition and illustration of Congregational principles, held on Wednesday night in the Town-Hall. It was considered a somewhat bold experiment to hold a meeting for such a purpose in such a place, but the result fully justified the venture. That large hall—the scene of so many excited political gatherings—was full on the occasion, there being no vacant space except at the back of the platform, and at the extreme end, where it would have been difficult to have heard the speakers. It was also noticed that nearly all the speakers were gifted with voices which made it possible for the whole of the large audience to hear with facility, and the responses so quickly given to the salient points of the various speeches showed that those present had gathered together, not from mere curiosity, but from a deep interest in the principles to be enunciated. Among those who were on the platform, or in its vicinity, were Mr. Barnes, M.P., Mr. Baines, M.P., Mr. John Crossley, of Halifax, Mr. Williams, of Huddersfield, Mr. Alderman Manton, of Birmingham, Mr. Edward Miall, Mr. Charles Reed, Mr. Wm. Edwards, Mr. Carvell Williams, Mr. W. R. Spicer and Mr. Morley, of London, Mr. R. Jupe, of Mere, Rev. Dr. Vaughan, Rev. J. G. Miall, Rev. George Smith, Rev. R. W. Dale, Rev. R. Brindley, Rev. Patrick Thomson, Rev. Dr. Fergusson, Rev. G. B. Johnson, Rev. Dr. Brown, Rev. J. H. Wilson, &c.

The meeting having been opened by singing and prayer,

The Chairman, in his opening address, said the subject that had brought them together was a most interesting and important one, for he feared that even many of the Congregationalists themselves did not know their own principles, and as for those without, they were generally most profoundly ignorant of them. (Hear, hear.) Their principles lay at the very basis of the constitution of the country; they had for their object personal liberty, unrestricted right of exertion, and freedom of conscience; and they sought to bring about purity in religion, and to divest it of all the trammels that ignorance and age had surrounded it with. It was most appropriate, at a time when they were considering the best means of celebrating the bicentenary of Bartholomew's-day, to hold a meeting for the enforcement of these principles, and it was most appropriate to hold such a meeting in the town of Birmingham, for there, if he mistook not, many of the 2,000 ejected ministers took refuge. With the spirit of those devoted men they held it to be the right of every minister to go forth and preach the Gospel without being fettered by any earthly authority, for when our Saviour gave his Divine command, it was "to go and preach,"—not to go and ask any kind of civil or ecclesiastical authority to allow them to preach—but to preach the Gospel to all; and they went and did it. And so should Christians now.

The Rev. P. Thomson, of Manchester, moved the following resolution :—

That Congregationalists distinguish between things political and religious—"rendering unto Cæsar the things that are Cæsar's, and to God the things that are God's." They allow for their churches no head but Christ, no rule but the Scriptures, no members or officers but the spiritual persons, no support but the voluntary, nor any authority or control over church affairs from without; and they demand for all men, as for themselves, liberty of thought and conscience, leaving every man to determine for himself what worship the sacred oracles enforce, and in what way he can most acceptably serve his Maker and his redeeming Lord.

In speaking to the resolution, the rev. gentleman said his task was not to explain the principles of Congregationalism in a polemical, but in an expository manner—not to assail the views of others, but to explain the views and usages of themselves. One of the foundation of their body was, that they submitted to no decrees of councils, to no creeds, but rested solely on the supremacy and sufficiency of the Holy Scriptures. Another of their fundamental principles was, that they acknowledged no head of the Church but Jesus Christ. While they were willing to submit to the Queen or King of the realm in all civil matters—and the loyalty of Nonconformists was matter of history—they had in religious matters another King, and to him alone they owed allegiance. (Hear, hear.) He then went on to show that the allegiance was purely a spiritual one, and that therefore the kingdom of Christ and his Church was a spiritual kingdom. This being so, its weapons were all spiritual, and its warfare spiritual too; and it

hated coercion, for it won only by love. It was, in the nature of things, a voluntary society; and if they were to hold their ground, they must submit to the voluntary principle, than which none other was shown to be right in the New Testament. Combating the charge brought against this principle, to the effect that it was often inefficient, he brought forward the example of the Free Church in Scotland, and the example of some sections of the Establishment, to show that this was not so, and then proceeded to speak in deprecation of all interference in Church matters from without. Referring to history, he contended that the ancient churches were independent to some extent of each other, and were, when in close proximity to each other, addressed as separate churches. He therefore condemned the custom of giving to a large number of churches the name of "Church of England," "Church of Scotland," &c.; but, while holding that each individual church should be independent of all others—having the right to elect its own officers and regulate its own affairs—he did not look upon isolation as independency. Far from that, he held that there should be unity amongst them all, but that that unity should exist in individual liberty, both of conscience, thought, and action. (Applause.)

Mr. Charles Reed, in seconding the resolution, said that Dr. Vaughan had opened before them a page of Nonconformist history that morning, and he should ask them to look at another page—the first Congregational Union meeting, which was held as early as 1658:—

It appears that so soon as "the churches had rest" under the Commonwealth, the desire for conference was so strongly manifested, that Cromwell, (Cheers.) Cromwell, himself an Independent, gave his sanction to a meeting in London, and appropriated the Savoy Palace for the purpose. The invitations went out from a London pastor, Mr. Griffiths, and were addressed to all the churches of England and Wales, and from the Church book of Cockermouth, it was ascertained that the assembly was to open its proceedings on September 29. Before this day, however, the Protector died, and to men of less resolute will this event would have led to the abandonment of the design. Instead of this, however, the delegation was larger, one hundred churches were represented by their pastors and messengers, and the brethren sat from September 29, till October 12. Their declaration was brought up on October 9, and they spent the last three days in discussing the two hundred articles of which it consisted. These articles they agreed to unanimously, and having published the document, they returned to their homes. The tone and spirit of this remarkable meeting called at the juncture of a great national calamity, and in the face of renewed persecution, might be gathered from the touching record of James Forbes, the venerable pastor of Gloucester. This good man had travelled up to London, at seventy years of age, and returning home, he says:—"In all the days of my pilgrimage I have had occasion to be present at several synods and meetings of ministers and churches, but there was the most eminent presence of the Lord with those who were there assembled that ever I knew since I had a being, the like I never saw before or since, and I question whether I shall see the like on this side glory. Such rare elaborate prayers and speeches, my ears never heard before, nor since. I have thought no one could outdo that person, yet ordinarily they who succeeded did excel those who went before. All along there was a sweet spirit of harmony both of voice and judgment among them."

Thus on that very night, two hundred and two years ago, their fathers laid the broad platform of principles upon which their action as Congregationalists has ever since been founded. It was said that such an exhibition of their principles as was being made that night savoured of bigotry.

What Churchman would think a wit the worse of any Dissenter for speaking out with true courtesy his honest convictions? On the other hand, the mean and cowardly hesitancy and half-heartedness which characterised some professed Nonconformists brought down upon them the contempt they deserved. The Independents were not to be blamed for this, and he trusted that the Congregational Union would never give ground for the assertion, that it was indifferent to principles. Indifferent! how could they be? They who with the breath of childhood had drawn in the spirit of liberty as they heard of the wrongs perpetrated in the name of Christianity on the Waldenses, the Vaudois, and the Huguenots; they who knew something of the secret iniquities of Star Chamber, the history of ship money, and the sufferings of the Pilgrim Fathers. Indifferent! they who held as household words the names of Robinson, Bunyan, Baxter, Owen, and Howe,—they who had learnt the lessons of true liberty from those master minds of antiquity, Milton, Cromwell, Hampden, and Russell. Indifferent! they who on the very threshold of the celebration of that crisis in that history which gave to the true Church of Christ two thousand confessors, who refusing to yield "assent and consent" to what they did not believe, were cast forth from their homes and subjected to unexampled privations and miseries. Did they not know that after the Act of Uniformity, the spirit of persecution had devised five separate acts of Parliament, which with a refined cruelty harassed and worried still further those who had been thus despoiled? While the Conventicle Act made it penal for more than five persons to assemble for worship, the Oxford Act prohibited an ejected pastor meeting even those few Christian people within five miles of a market town. The Test Act has but lately been blotted out of the Statute Book. The Schism Bill, which proposed to deal with Dissenters as though separatists were schismatics, which he had never been able to understand, and the School Bill, against which the indignant spirit of the saintly Doddridge rose with so singular an energy and so happy a result. And if it were needful, had they not modern instances enough to cite to show that nothing but the power was lacking to place us in the same position as those whose noble deeds of sacrifice they regarded with so just and generous pride? No, sir, Dissenters may be watchful and quiet, but they judge wrongly who think them indifferent.

In enforcing these principles they had no quarrel with the Episcopal Church, as such; they objected to the establishment of that Church, and because it was established they dissented from it. Their Dissent was a necessity.

Loud cries were then raised for Dr. Vaughan.

The Rev. R. Vaughan, D.D., then came forward and addressed the meeting briefly.

He said that the question now before the meeting was one of great historical interest. Until the proclamation of Christianity it was a rule for all secular governments to legislate upon matters of religion, and it was left to the first preachers of the Gospel to break through that law. They addressed every man individually, as if everything depended upon his own judgment and his own response to the message. Nothing was so natural at that time as for men to look to the Imperial power in connexion with the priests to determine everything of the kind. It was the duty of the preacher to say, "Have done with the Legislature in matters of religion—yes, and even with the priest. Religion is a matter between your conscience and your Maker; you must go to the throne of God yourself for yourself and cast yourself upon mercy there, or you will perish." The great principle for which Congregationalists contended was contained in that primitive utterance. The Legislature protested in those days against the doctrine, and viewed the language of the early preachers as treasonable and seditious. If they had contented themselves merely with teaching a new religion without so distinctly repudiating the superiority of the civil power, they would not have drawn upon themselves the persecution they had to endure. Independency, therefore, was as old as the first proclamation of the Gospel. Avowing the independency of the Church of Christ, they were sent by hundreds as culprits to the mines, and many of them ended their days on the block. But by their steadfastness they emancipated the human conscience from the hands of the priest and magistrate and gave it to the God to whom it belonged; and, having thus called into existence the solemnity of self-reliance in regard to the great matter of religion, they also called into existence a seriousness and a self-reliance which operated in a thousand directions besides religion. What happened in the time of Constantine and subsequently, was an endeavour on the part of the civil powers to undo all that the Gospel had thus done. There had been repeated attempts on the part of human sovereignties to get the human conscience back again into its power and to use it for its own purposes. Queen Elizabeth, in this country, looked upon the authority she could exercise in regard to the consciences of her subjects as the best part of her prerogative, and the Nonconformists who suffered in her time suffered precisely for doing what the Christians did of the first age. The great sin of Barrowe, Greenwood, and others was that they would only obey the Queen in civil matters, but that they would not bow to her authority in spiritual affairs. They, as Congregationalists, were met that evening simply to enforce those great principles, and act according to the example of those noble men. (Cheers.) They had not met to attack other people, but to give reasons for their own conduct. They should be very glad indeed to make converts to their views, because they felt that there was a very strong element of Christian and sanctified manhood about the principles of Congregationalism. (Hear, hear.) If they complained, as they sometimes did, about some of their friends in the Establishment, it was not altogether without reason that they did so. He had had occasion that morning to refer to a dark chapter in English history, where the darkness came from that source. But wonderful, indeed, were the ways of Providence; the men of 1662 intended by their arbitrary conduct to avenge themselves on the Puritan fathers, but in doing that they fastened a bondage upon themselves, under which the whole Anglican priesthood had groaned to that hour. The stigma which thus recoiled upon them amounted, in the opinion of not a few, to this—that the clerical conscience would seem to be a conscience of its own order, allowing a man to profess to believe what he did not believe, and to approve what he did not approve. (Hear, hear.) Now they did not want good men to be in that position. They would like to see their character for moral integrity standing out without a spot. (Cheers.) Their not coming out of the Establishment entailed a weighty responsibility upon them. Were they but to separate themselves, there would be an end to State-Churchism at once; the Establishment would no longer be allowed to have her resources directed to the upholding of a degrading Romanism on the one side and a wild Rationalism on the other. (Cheers.) Then, in this island home all men in religious matters would be free, and Christians would be banded together as brethren, prepared to breast it for Christ and humanity in every part of the world. (Applause.)

The resolution was carried unanimously.

The Rev. G. Smith then moved the following resolution:—

That Congregationalists have a history replete with interest and deserving universal study; its ancient form dating from the days of the apostles; and its modern from the rise of the Separatists exiled to Holland, and expatriated to New England, and from the ejectment of two thousand confessors from the State Church in 1662, the bicentenary of which event may serve in 1862 as a fitting opportunity to set forth with all calmness and candour the principles held by their descendants, and to arm their determination by divine help to extend as widely as possible those principles, believing that thereby the purity of religion, the prosperity of the Church, and the happiness of mankind will be promoted.

In speaking to the resolution the rev. gentleman spoke of the glorious history of Nonconformity and of the liberty and excellence of its principles. He also adverted to the sneer with which the body was often assailed when they were called "political Nonconformists." A large number of Congregationalists belonged to the Evangelical Alliance, though they occasionally got snubbed for it. (A laugh.) He apprehended that there was no body of men who were more anxious to promote the great principles of that Alliance than Congregationalists. It was sometimes urged against Congregationalists that they were political Dissenters, as if that were in itself any reproach.

He had yet to learn that a man on entering the Church of God gave up any of the rights of a citizen. (Hear, hear.) Paul appealed to Cæsar in things appertaining to his personal liberty. But, strange to say, this objection was only on one side. If a man happened to be a Conservative Dissenter—a very unnatural combination—it was all very good; but if he were a Liberal, if he endorsed opinions held by such men as Mr. Edward Miall, or their Chairman, or Mr. Baines, or if he voted for such men as Mr. Frank Crossley, or had a conviction that it was his duty in such a constituency as South Lancashire to return a man like Mr. Cheetham—then, forsooth, they ranked as political Dissenters, and were repudiated in consequence! (Hear, hear.) He bound that reproach as a diadem to his brow. If it was a reproach and a vileness to be a political Dissenter of that kind, he meant to bear the reproach, and to be yet viler still. (Cheers.) Men who entertained the strongest political principles were often the most devoted and earnest men. He who had no attachment to his principles was little or nothing worth, and he therefore trusted that the young men especially of the denomination would earnestly study the history of the body to which they belonged, and acquaint themselves with the true principles upon which it was based. To this end he cordially recommended a most attractive and excellent work, written by the Rev. J. G. Miall, and entitled, "The Morals of Early Christianity." They had heard something of their noble ancestry. Let them never forget that Milton was a Congregationalist—that Oliver Cromwell was a Congregationalist. Some men called the latter a liar and a hypocrite, but no lie of his had ever been recorded. (Cheers.)

The rev. gentleman then went on to speak more particularly of the nature and origin of the principles of Nonconformity, and concluded by expressing an opinion that they were such as would influence in time all classes of society. (Applause.)

The Rev. R. Brindley, of Bath, said, he attached great importance to the declaration of the meeting that, although holding certain principles strongly, they were yet not opposed to, but on the other hand, friendly to the Church of England. They were not seeking its annihilation, but its purification, its reformation, and its emancipation. (Hear, hear.) If the object at which they were aiming were to be accomplished to-morrow, the Church would become a tenfold mightier power in the land than it now is.

It was true they were committed to questions which brought about controversy; but they must not be afraid of controversy. In the present age they needed a little more of it. It was no doubt a difficult thing to conduct controversy in a Christian spirit, but some of the rights dear to them as Christians of England had been nobly contended for and won by men who nobly resolved that truth should not be sacrificed to mere peace, and that peace should not be maintained at the sacrifice of truth. (Hear, hear.) He had one practical suggestion to make with respect to the subject before the meeting. There were many intelligent young people among the denomination among whom he lamented there was a great deal of ignorance as to the principles of the body to which they belonged. Now, during the coming bicentenary, it struck him there was one kind of work which, if they would only set about it thoroughly, honestly, and earnestly, would render that year of commemoration an era, not only chronologically, but morally, in their history. Let them, as ministers, determine that they would instruct at least their young men in their history and principles. (Hear, hear.) He knew one case in which some young men belonging to influential families, were on the verge of passing away from the Congregational ranks, but circumstances arose which induced them to look more carefully into the principles of the body, and to examine their history; they saw these things in a light in which they never saw them before, and the result was, that now they were as firm in their adherence to the principles and polity of Congregational Dissenters as they were before careless and indifferent. (Cheers.) Now, he believed that as a body, they had not been faithful to their young people. He would suggest that the ministers should institute a course of lectures on week nights on the subject. He for one proposed taking up the subject in his Bible class, which now happily numbered 200 young men. (Cheers.) Let the ministers also bring out the lay element. (Hear, hear.) He would recommend his lay brethren to re-read the history of Congregationalism; to read it among their families, and to do their utmost to excite an interest in the body during the coming winter. The Congregational body, like all others, had its peculiar mission. He trusted that the preaching of the Cross would ever be their chief object; and that they would be kept true in relation to the leading doctrines of the Gospel. But next to that he felt that they were committed to the defence and propagation of certain principles which, according to the words of the resolution, were intimately connected with the purity of religion, the prosperity of the Church, and the happiness of mankind. Of those principles they had no need to be ashamed; all they needed in order to their complete success was room for action—a fair field and no favour. (Hear, hear.) Than Protestant Dissenters the land had nowhere truer patriots, nor the Queen on the throne more loyal subjects, nor the British Constitution firmer supporters. The English Church had not sincerer friends, nor the English people more enlightened, devoted, or useful fellow-citizens; and so long as Protestant Dissenters remained in England, liberty would not want advocates, truth defenders, or wrong a stern and unflinching foe. (Cheers.)

Mr. Edward Miall, who on rising to support the resolution was loudly applauded, said he scarcely knew where he stood on that occasion. He came down to the meeting, pressed by the earnest solicitations of his friend Mr. Samuel Morley, in the character of an outsider, but he was not sure whether or not he retained that character.

If he had been an outsider to the Union, it had certainly not arisen from the smallest indifference to the principles which that Union represents. He was an Independent, out and out—(Great cheering)—an Independent, who having so embraced the principles of Independency, had felt it a duty to preach them wherever he could. (Cheers and laughter.) He regarded the present as, in fact, a Liberation Society meeting. What had been done with so much effect that night, that Society had been trying to do for many years, but

he was afraid not with the same result. Congregationalism always resulted in anti-State-Churchism. (Hear, hear.) They could not help it. They might profess what they pleased with regard to the Church of England, but that Church was, as a system, directly opposed to the spirit of those principles. To assail those who held State Church principles would be wrong; but to assail the system itself, was a duty upon Congregationalists, and he feared there had not been all that faithfulness in regard to that matter which the worth of the principles themselves, or the character of the times, might justly have led one to expect. He hailed the spirit he saw that night, and should be most proud to cast in his lot with men who can and would give such expression to the sentiments they held. He loved Congregationalism, not simply because he believed it to be Scriptural in its character, but also for its perfect naturalness. Its object, as far as he could see, was the organisation and application of spiritual forces; and the principles on which it proceeded to accomplish its work, seemed to him to be in beautiful analogy with the principles by which God was accustomed to govern his providential dispensations. The real value of Congregationalism was that it was based upon individualism. It began with the particular, but it grew up into the universal. Something had been said that evening respecting the right of every man, and his duty and obligation, to exercise private judgment. Well, that question had always struck him in this light; God, in his infinite mercy, had been pleased to speak with sinners through their own human nature, and had made a most touching appeal to the tenderest sympathies of man with a view to win his love. That representation of the Godhead was the picture put before us by God with the view of changing the character of man—but lo, there came between us and that picture a huge, bulky, shadowy being, saying to us, "Don't look there; I'll tell you all about it; I will make known to you everything that that picture properly expresses." What was our duty to this being? "Stand aside, if you please." (Cheers and laughter.) "Come from between me and the representation that has been authentically given me in the Scriptures of the mind and will of God! Teach me what you will, I will listen with the respect and reverence due to those whose mind and character may be superior to my own, but between my soul and the representation God has made of himself in Christ let no human authority interpose." That was the true basis of Congregationalism. Spiritual life, awakened by faith in the manifestation of God, was the condition of real church membership. There must be sympathy between the one and the other, and there could be no sympathy where there was not first freedom. Even delegated authority was not allowed, save where order and discipline absolutely required it. Each church was, therefore, complete in itself, and recognised no human authority outside its own body. The Congregational Union disclaimed, and, he believed, disclaimed most heartily, any intentions to legislate. Instead of standing before the picture, they stood by the side of it, giving such instructions as they thought would enable man more fully to appreciate the truth presented to him. He held that their duty in the present age, with regard to their principles, was enhanced by the peculiar circumstances of the age. Would the meeting bear with him for a moment or two while he gave free utterance to a few thoughts, without, for a moment, intending to wound the feelings of any persons who might not agree with him? (Hear, hear.) The present times were distinguished especially by a sort of general stupefaction of conscience in the religious world. To a very great extent, religious people had allowed a crooked and a worldly policy to override Christian principle; and if he took his illustration of this from the Establishment, it was simply because, owing to the position which the Establishment occupied, anything which was insincere, and which was deliberately sanctioned by her, necessarily produced a wide demoralisation of mind and conscience throughout the community. No doubt, even among good men, there would be difference of opinion with regard to the relation the Church should bear to the State, but there was something which he could not reconcile with thorough faithfulness and obedience to the mind of Christ, when, for example, a large body of men, whose very profession it was to preach up truthfulness, subscribed to more than it was possible for them to believe; when those who were the rulers of the Church met together and prayed for the Divine direction on the choice of a high officer, knowing at the time that they had no choice whatever in the matter; when he saw the relationship between pastor and people—the most sacred and tender that could be sustained in this world—openly put up for sale in the public market;—whatever might be the views of men about the abstract principle of an Establishment, there could be surely none who knew anything of the mind of our Lord who could reconcile those anomalies. He wondered that all the truly devoted and religious ministers of the Gospel in the Establishment did not come forward in one body and say, "We cannot stand this any longer." He was sorry that this was not the case, and he feared that the evil which had been produced by their unfaithfulness to truth and common-sense, had produced the most baneful results upon the public mind. He looked upon the laxity of principle that distinguished some of the highest statesmen, and especially pervaded the daily and weekly press of this country, as owing very much to the low standard of morality in that respect exhibited by the good men of the Church of England. (Hear, hear.) He would mention another point. If there was anything in these days upon which it was important our minds should be thoroughly made up, or that the truth on both sides should be calmly and dispassionately stated, surely it was the relation which the Church should sustain to the State, yet there was a growing conviction throughout all the ranks of the political religious church, that those who discussed that question were encroaching upon the peace and liberty which ought to belong to all the disciples of Christ. As for the Evangelical Alliance, there could not be love while there was any suppression of the truth, and it seemed to him that one of the very first topics which the Alliance itself might have freely and appropriately discussed, was "the Relation of the Church to the State and the Evangelical Alliance." (Cheers and laughter.) It did great harm to the cause of Christ when they were unable to approach any of the subjects that pertained to the progress and prosperity of His kingdom. He did not think that Congregationalists could feel themselves at home in doing any business where they could not properly, and calmly, and dispassionately discuss their principles with those who were opposed to them. There was another characteristic of the age which he could best illustrate by citing a passage from Scripture, "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us." Oh, the spirit of ecclesiastical exclusiveness, what havoc had it not made in the Church of Christ! If there was anything against which Congregationalists ought to protest, it was against that sacerdotal claim for exclusiveness in the administration of the benefits of Christ's Gospel. He believed with the rev. gentlemen who had preceded him, that the way to promulgate their principles was, first of all to honour them and to believe in them; not to say, "I would be a Churchman if I could," but "My conscience will not let me, for I rejoice in the liberty wherewith Christ has made his people free." In all places where it was becoming to make a profession of the faith that was in them, let them do it like men. (Cheers.) And whilst professing to hold those principles, let them act upon them. The right of private judgment was claimed by some men who did not hold exactly the same views as themselves. Why should they persecute such, or hold them up to ridicule and scorn? Why should they question the purity of their motives unless they had evidently displayed their impurity in the manner in which they advocated their views? Let them have nothing like a great dictator among Congregationalists, but urging every man to be faithful to his own principles, let them only care to do the duty assigned to them by the Divine Master, and bear explicit testimony to the truths he had put into their hands. (Cheers.) He trusted the coming year would be a year of great and glorious progress. Never had he seen anything which had so encouraged and sustained his mind as the spirit which had been manifested that night. He could not but remember that they had been called together to listen to an exposition of Congregational principles, and not to take part in the deliberations of what might be called a partisan society; and yet the atmosphere in which he had been breathing for the last two or three hours was just the atmosphere in which he had been breathing in other places and assemblies for the last fifteen years. (Hear, hear.) If as a body they would but take their part in expounding their principles, in instilling those principles into the hearts of their children—not leaving the whole responsibility to ministers, nor shrinking from the consequences in a social point of view of maintaining their views before the world—if this were their spirit in the coming year, he believed that their time would not be so far distant as many apprehended, when He who sits in the heavens and who rules over the affairs of the world would come forth in some visible manifestation of His power and grace, and in reference to that Church which was now bound in grave clothes utter that solemn command which should be alike heard and obeyed, "Loose her and let her go." (Applause.)

The resolution was then put and carried unanimously.

Mr. E. BAINES, M.P., then moved the last resolution, which was as follows:—

That the future triumph of Congregationalism, based on the Scriptures of truth, is hopeful and certain; nor are the indications of coming success few or unimportant. In the British Isles, the voluntary character and support of religion, though often disclaimed, are, in many cases, practically adopted by theoretical advocates of State-Churchism. Public opinion is being drawn to the claims of Nonconformity by its rapid spread during the last half-century, by the strenuous political antagonism with which it has to contend, and by the fact that the State Church is powerless in repressing error in its own community. In the British Colonies, State aid for religion is almost universally repudiated, as being neither favourable to religion nor compatible with the just and equal liberty of the people. While on the Continent of Europe voluntaryism is strenuously advocated by writers of different religious communions, satisfied as they appear to be that whatever may be the particular forms of worship adopted, or doctrines believed, the true idea of a church is that of an institution governing its own affairs and supporting its own ministrations.

The resolution, said Mr. Baines, was an argument in itself, and he should therefore have to say but little to say in support of it. He first of all adverted to the recent meeting of the Evangelical Alliance at Geneva, and said the tendency of it was to show that in England, France, Switzerland, Holland, several parts of Germany, Sweden, and Italy, there was a great moral struggle going on for universal liberty of conscience, and for the universal emancipation of all Churches from their connection with the State. Speaking of the state of religion in this country and throughout the world, he said if there had been time he should have been glad to bring forward proofs of the self-sustaining and the self-existing power of religion; but as he could not dwell on that point, he would at once say a few words respecting the abolition of Church-rates. (Hear, hear.) The state of that question, he said, was, that in all the parishes in England where half the people were Nonconformists, Church-rates were actually abolished, but the law in their favour was still sustained. During the last session of Parliament an apparent triumph was obtained in favour of the law; but the worst thing that could have been done for the Church of England was, in his opinion, to maintain that law of Church-rates, which, he contended, was her weakness and not her strength—her dishonour and not her glory. But although a triumph was thus obtained, yet so far as the essential principles for which Nonconformists contended was concerned, the latter had obtained a complete triumph. By committees, both of the House of Lords and the House of Commons, it had been distinctly admitted that Nonconformists ought not to pay Church-rates, and the same admission had been made by every section of the Church herself. Those high in the Church, represented by Sir Page Wood; those low in the Church, represented by Sir George Grey; those represented by Sir Robert Cecil on the Tory side of the House; and many other representatives of other sections,—all had admitted that the tax was unjust upon Dissenters, and that Dissenters must in some way or other be exempted from it. The great reason last session in favour of maintaining the law was, that the Dissenters did not object to the law for conscience' sake, but desired that it might be abolished as a step towards the destruction of the Church, and their opponents quoted some of those passages that had been written by some members of their body, who were opposed to Church and State. As for himself, there were two grounds on which he opposed Church-rates—first of all, on the ground of views of doctrine and Church government; and next, on the ground of practical grievances; and he would say to the wise members of the Church of England, that if they repealed the practical grievances of which Dissenters complained, it would not be a step towards the destruction of the Church but a step towards its salvation. They would then have to deal with the separation of the Church from the State, but they would have fewer other grievances to meet and more friends to support them. In no just sense did the Dissenters wish to destroy the Church of England; they did not wish to destroy her, but to emancipate her. They wished to destroy her connection with the State, but not to destroy the Church herself. They did not wish to interfere with her, her clergy, her creeds, or her services; but only to relieve her from her bonds, and do justice to themselves. But from what he had already said, it was not to be supposed that he would shrink from avowing, both in Parliament and out of it, his distinct opinion that the Church ought not to be connected with the State. On Scriptural and historical grounds, on grounds of reason and of justice, he held that the separation should take place; and he trusted that he and all true Nonconformists would maintain that standing with firmness, with dignity, and in a Christian spirit. After some further general observations, Mr. Baines resumed his seat amidst loud applause.

Mr. S. MORLEY seconded the resolution, which was carried unanimously.

The Rev. R. W. DALE moved, and the Rev. D. R. WILSON seconded, a vote of thanks to the Mayor for the use of the Town-hall. Mr. J. CROSSLEY moved and Mr. WILLANS seconded a vote of thanks to the chairman of the meeting. Both resolutions were carried by acclamation, and the proceedings, which had lasted nearly three hours and a-half, then terminated.

CONGREGATIONAL BOARD OF EDUCATION.

The proceedings of the Union were brought to a close by a public breakfast given in the Music Hall on Friday morning. Nearly a thousand persons were present. After breakfast H. Willans, Esq., presided, and there with him on the platform Mr. E. Baines, M.P., Mr. Barnes, M.P., Mr. S. Morley, the Rev. Dr. Vaughan, the Rev. J. Kelly (Liverpool), the Rev. J. B. Paton (Sheffield), and several ministers and delegates from various parts of the country.

The CHAIRMAN said they doubtless all knew the old proverb that said, "Speech is silvern, but silence is golden," a proverb of which he would show his appreciation by saying very little previous to introducing to them those gentlemen whom they were naturally desirous to hear. There could be no doubt but that as an educational means the present system had in every way broken down, and that it was totally useless unless it had been designed to create an army of teachers to be the creatures of the Government, trained by Government, taught by Government, superintended by Government, and paid by Government, but totally inefficient for the great work it was called upon to perform. He would not say anything more on these points, but would at once call upon the Rev. Mr. Unwin.

The report of the Congregational Board of Education was then read by the Rev. Mr. UNWIN, from which it appeared that it had trained 440 young persons of approved character and piety as teachers of infant and juvenile schools. Of those some were successfully labouring in the missionary stations, the rest in different parts of Great Britain and Ireland. There were at present in the institution thirty-seven students. The Model and Practising Schools in connection with Homerton College afford instruction to upwards of 700 children, and satisfactorily exemplify the methods of instruction suitable for elementary schools. Aid had been rendered to 116 schools in poor districts; a depositary for the supply of school materials at reduced prices was maintained; and an agency was employed to inspect schools, to afford information on their practical working, and to hold meetings to awaken in parents a deeper interest in the education of their offspring. The board aimed as far as possible to divest education of its eleemosynary character. The students in the Government Training Colleges were educated at the public expense, even their books being found them, and an allowance made for their present expenses. The students in connection with the board during the past year had paid 438*l.* 5*s.*, purchased all their text books, and met their personal expenses. The model schools produced 463*l.* 10*s.* 2*d.* in school fees, and the books required by the scholars amounted to 120*l.* 5*s.* 11*d.*, making a total of 583*l.* 16*s.* 1*d.* A few sentences expressed what had been accomplished, but they represented results of considerable value, and as far as the institution was dependent upon public support they had been obtained by an outlay of 164*l.* 17*s.* 2*d.* Mr. Unwin then went on to comment at some length on the report of the Royal Commission on Education, and discussed at some length the new Minute, which, although doing away with much of the political influence and patronage of the old

system, did not at all relieve them from their difficulties.

There should be religious teaching in schools, by which he did not mean religious instruction, for that was a very different thing, but that the minds of the children should be influenced by the highest motives at their disposal. But the new minute required as a condition that religious instruction should be carried on in every school receiving the Parliamentary grant; Government would help all kinds of religion, but there must be religious instruction; so that all their objections as a denomination remained; they were where they were before. With regard to the correspondence that had been published in the newspapers both in London and the country, one could not fail of being struck with the fact that the writers of these letters did not grapple with the real points of the case. The true state of the case was that the teachers had had 5,000,000*l.* from Government; they had been expected to accomplish certain results; those results had not been accomplished, and it was resolved that a change should be made. The teachers claimed to have a vested right, represented themselves as distinct dependents on Downing-street, and he would ask them as Dissenters whether it was for their own interests, for the interests of liberty, for the interests of Christianity throughout the country, that their children should be taught by those men who were desirous of being dependents upon Government. (Applause.) Were those the men to train up their population to habits of independent thought? Were they the men to create in the minds of those committed to their charge, those habits of self-reliance that had hitherto been our peculiar characteristic, that had been to us as a nation our principal strength? While he was quite willing to give to every other form of religion the immunities that they themselves enjoyed, yet he objected to the State support of religion, and to having to help to pay to instruct children in other kinds of religion that he believed to be wrong. Now they stood in direct antagonism to Roman Catholicism, and he thought it hard that they should be called upon to support a system they so much deprecated. During the past year the Church of England, which received 83 per cent. of the grant, had built 228 national schools; the British and Foreign School Society only 19; the Roman Catholics 12; and the Wesleyans 21. While the Church of England had 5,470 certificated teachers, the British and Foreign School Society had 791, the Wesleyans 384, the Roman Catholics 306; and while the Church of England had 20 training institutions, the British and Foreign School Society had only 3, the Wesleyans 2, and the Roman Catholics 3; so that it was no matter of surprise that the system which was discountenanced largely by the clergy of the Established Church upon its first appearance, should now have their almost unanimous support. He did not wish to disparage the efforts of clergymen with regard to the education of the people; he was perfectly aware that perhaps no other class made greater pecuniary sacrifices than the clergy of the Church of England, and he honoured them for what they had done in that respect, but he was there on that evening earnestly to entreat the ministers and members of their Church to look into the matter. With regard to education, he believed they were not occupying the position they ought to occupy. Mr. Unwin concluded by feelingly expressing the necessity that in his opinion existed for their denomination to take up the great work of education, neglecting which they could never stand in the position that they ought to hold.

Rev. J. B. JOHNSON said that in his opinion something ought to be done in support of Homerton College—an institution which had never received one penny of public money, which was sustained by the liberality of a few gentlemen, by no means meeting with a hearty and general sympathy, even in words, and which in his opinion held the most honourable position in the mention made of it in the Royal Commissioners' report. He trusted that the very modest request of Mr. Unwin, that Birmingham would contribute to it some 15*l.* or 20*l.* a year, would meet with the general response it deserved. He had made some researches into the blue-books on the subject of the present education system, from which he learned that 44,000*l.* of Government money had been spent in Birmingham since its establishment, 35,000*l.* of which had gone to the Church of England, 5,500*l.* to the Roman Catholics, and the rest to the Dissenters. Besides this, large sums had been granted for the erection of Church schools, but very little indeed to the Dissenters.

The Rev. J. KELLY, of Liverpool, spoke at some length, mainly on the costliness of the Government plan of education. The Commissioners estimated that the expenditure on the present system for the whole of the country would be 1,300,000*l.*: that including private schools the cost would be 1,600,000*l.*, and with the capitation grants and augmentations 2,100,000*l.* Now, he was perfectly satisfied that this was an under estimate, and that if the thing was to go on, the cost would be much more. He held in his hand the *Edinburgh Review*, and there found that Mr. Arnold stated that the sum now granted by Parliament would suffice the French system wholly to support 25,000 schools instead of 8,500, and to educate 1,500,000 children instead of 950,000 as here; while on the Irish system 300,000 children were educated at a cost of 285,000*l.*, or 19*s.* each, in England, the cost of every child in a registered school was 30*s.* With those facts before him, he would ask any sensible man to say whether their fears with regard to the expensiveness of the system had not been more than realised. Mr. Kelly begged any one who differed from him in opinion to suspend his conclusions until he had gone through the report of the Royal Commissioners, from the perusal of which he would rise with a firm conviction that he had hitherto been in error, and they would have to welcome amongst them a repentant sinner. (Applause and laughter.)

The Rev. Dr. VAUGHAN, who was received with a warm burst of applause, said he did not know if they if they considered him one of the repentant sinners alluded to by Mr. Kelly, and were taking that means of expressing their welcome.

When he started in life he put his hand to the work of the Christian ministry. There were two maxims that he resolved by God's help he would follow—first, that he would never merge the man in the minister, and second, that he would never merge the Englishman in the Dissenter. Everything appertaining to manhood appertained to him, and everything that related to England had a part in his feelings, and by God's help he been able pretty well to walk according to those rules; he had put his hand to many things in the course of his life that different ministers would not do, because he thought that as a man he should do them—and when he took the ground he had taken in that question some years ago, he did it under the impression that right or wrong it was the course that an Englishman ought to take. But he was there on that occasion to say that he was no longer with the order of things which was then originated. (Applause.) In his remarks Mr. Kelly had said that some twenty years ago, predictions had been put forth to the effect that all that has since happened would happen, but as he was a bit of an historian, Mr. Kelly would bear with him if he said that he had gone too far back, it was only fourteen or fifteen years ago that such predictions were common; before that time Dissenters did not see things in that light at all; and up to that time Dissenters were almost universally tending to Government assistance. He was not there that morning to make an elaborate speech, he was only prepared to set forth in order the reasons that had brought him to the position he now held. At the time he had stated he thought Government assistance was a thing not to be justified, 'except as relating to special circumstances or temporary objects, it was to be encouraged until they could get the proportional attendance at school to be such that they could safely say of it, Now the nation could do the work for itself. Well, they had not only reached the proportion of attendances, but they had passed it, so that the reason he, at that time, assigned, thinking when that was realised they would be content to go on for voluntary education, had been realised. Then it never entered his thoughts that a small sum like 30,000*l.* a year would be swollen up in that short time to nearly three-quarters of a million. [A voice, "More than that."] And it never entered into his thoughts, even supposing that such large sums would be voted, that those sums would be appropriated in the manner in which they had been appropriated. The utmost he conceived at that time was that sums would be granted to encourage local effort in building schools and sustaining masters and mistresses, but scarcely anything beyond entered into his mind. Now they had college upon college, and staff upon staff of professors, and such an accumulation of channels through which patronage might flow, as was anything but what he had approved of fourteen or fifteen years ago. Then in the fourth place came the kind of education that was given, an education which included such subjects as astronomy and botany, a very good thing in itself, but good for those who were able to pay for it. He had conceived primary education properly understood was the object for which the money was voted, and he would say that the higher form of education now contemplated was not a part of the scheme then, and that it was now doing more harm than good. As they had all heard, the primary education which ought to have been the main object of the scheme had been slighted for that which was to a great extent bad. These were grave reasons, and he thought they justified him in endeavouring to look at the matter, as he had endeavoured to look at it, with the honesty of an Englishman and of an English Dissenter. His friend had referred to the *Edinburgh Review*, and to something therein quoted relative to Mr. Baines, but there was also reference made in it to Dr. Vaughan, the writer saying that he agreed with Dr. Vaughan that where the people could do least for themselves the Government must do most, and where people did the most the Government should do least. Well, the system had been so worked as to do just the reverse, and this was only another of the long series of things showing clearly that the mode of carrying out this system had been such as to involve a departure from all that he (Dr. Vaughan) had conceived. In its present form he had no hesitation in saying that they had not a graver or a more important question before them in this country, not only as Dissenters but as Englishmen, than the question of how we were to get rid of this entire system. He saw it was being carried on in such a way that it would eat into English character to an extent that would be nationally disastrous. It was no secret to his friends that he was a great friend to self-government; it was his test of the civilisation of a people. He did not judge of the civilisation of a people by the beauty of their sculpture, nor the admirable achievements of their art; those things only came out like the hectic flush on the surface of society, while there was rottenness beneath. In his opinion, that nation was at the advanced point of civilisation which was the most justly and wisely self-governed. The nation most competent to leave least in the hands of the Government, and to take the government to itself, was the nation that had gone up highest in the scale of civilisation. If that were true as a general maxim, it must of course be true with regard to education. He had always maintained that it was to be regretted that we should even seem to have needed help from Government for education. He not only now saw that they should do without it, if possible, but that they must do without it, or it would work a tremendous amount of mischief amongst them. The question was, how were they to do this, and he could only say to those who had hesitated and looked at this subject as he had, to look at it again as he had done. In this they would do well to take Mr. Kelly's advice. Before he had any notion that there was a disposition in high places to abandon the ground previously held, he had set forth that the time of change was coming. He had no sympathy with those who boasted themselves of the pride of consistency; let them all fall back upon the pride of honesty. Addison had said a wise man altered his mind, but that a fool never did. There were occasions upon which every thoughtful man might see reasons to modify his opinions, and he was more of a man when he honestly avowed the fact. That the change produced in him evinced a want of stability he thought his public life would contradict. It was not he who had deserted the Educationists, whom he had supported fourteen years ago; it was they who had deserted him. They had taken steps which warranted him in saying "halt!" To give effect to that cry of halt it would require a very vigorous combination, and he was then prepared to hear what those who had been more intimately connected with the matter than he had had to say. (Cheers.)

Mr. BAINES, M.P., who was warmly received, commenced by expressing the pleasure he had experienced in listening to the speech of his friend Dr. Vaughan, which he characterised as altogether consistent with the honesty, nobility, and manliness of the rev. gentleman's character. He also said he knew the reason Dr. Vaughan had come to the conclusion to which he had now arrived some years before. It was his utter inability, along with a multitude of other patriotic and illustrious men, to obtain correct statistics as to what the state of education then was, and what was more important, as to what had been its rate of progress during the previous quarter of a century.

The statement then made by illustrious men in both Houses of Parliament was that as a nation we were drifting into the position of being a horde of wretched savages, and there were no statistics at hand to prove the contrary. He (Mr. Baines) however endeavoured to supply the want for himself, and made extensive inquiries as to what had been the state of education from 1800 to 1843. The result was that he found not only no falling behind, but a rate of increase in education far in advance of the rate of increase in the population, and on this fact he based his firm adherence to the principle that the education of the country could be completely independent and self-sustaining. (Hear, hear.) He agreed with Dr Vaughan that at the present time the country was in a most critical state as to this question. The new Minutes placed them in a very different position to what they ever were before, and while he did to some degree sympathise with the disappointment of the teachers of schools, he could not but heartily congratulate his friends, Mr. Samuel Morley and Mr. Unwin, together with all their colleagues in this matter, on the change that had been brought about. What they had said in 1848 had, by these new Minutes and the report of the Royal Commissioners, been in many points fully verified. As they had predicted, the expense had been enormously greater than was ever calculated upon, the centralising of the educational machinery in London had been found impracticable, the intermeddling of Government in matters of religion, however cautiously, had been found to be a serious error, and the direct dependence of the teachers of schools upon the Government of the day was now discovered to be a great if not a greater evil. (Hear, hear.) Having shown that the principles he had always advocated had vindicated themselves, Mr. Baines went on to show how the most strenuous advocates of Government education were gradually losing their faith in it, and quoted from the speeches and letters of Sir J. K. Shuttleworth, Mr. Henry Chester, Dr. Temple, and others, to show that his statements were correct. He also quoted from the *Edinburgh Review* of 1847, to show the ground of the opposition to the Government system, and said if Government had acted upon those views they would not now have had to disappoint so many hopes. He should support the new Minute, he said, but while he did so as being a step in the right direction, he could not support it on its abstract merits. It certainly mitigated the grievances brought about by the old Minutes, but it still violated the principles of the advocates of voluntary education. (Applause.) It certainly threw more responsibility upon the local managers of schools, but it retained that which was one of the fundamental vices of the old system—namely, the capitation grants. By that system, which was established solely for the benefit of the poorer schools, the richest schools had the most and the poorest the least. The new set of Minutes also contained the grants for religious education, and while he was a most strenuous advocate for religious education in every school in the land, he could not be brought to see the justice of compelling him to pay for the instillation into the minds of youth principles of religious doctrine which were most pernicious. And yet that was being done by Government grants to Roman Catholic schools, where the most destructive doctrines of Popery were taught by the help of Government aid. (Hear, hear.) Having briefly adverted to the fact that the Wesleyan body were among the opponents of the Government system until they got grants themselves, Mr. Baines went on to show that the progress of education was greater before Government took the matter in hand and lavished 5,000,000*l.* on it than it had been since. The increase of the population from 1818 to 1833, he said was 24 per cent., and the increase of day scholars in schools 89 per cent. From 1833 to 1851 the increase of the population was 32 per cent., and of the scholars 68 per cent. Between 1851 and 1858 the population increased 9 per cent., and the scholars 18 per cent., so that the proportion of increase was greater when Government did nothing than it had been since the five millions had been spent on it. It fell to his lot, too, when collecting statistics for his Borough Franchise Bill, introduced last session, to become acquainted with a series of other facts bearing on the question. He found that between 1830 and 1860 the increase of the population had been 40 per cent., the increase of the newspapers 273, the increase in the Bibles circulated by the British and Foreign Bible Society 307 per cent., the increase in the circulation of religious publications issued by the Religious Tract Society 276 per cent., the increase in the number of letters going through the post-office 560 per cent., the increase in paper charged with that abominable duty 256 per cent., the increase in the number of depositors in savings banks 350 per cent., and that mechanics' institutes, building and provident societies, had also increased enormously. Taking, then, all these indications of the growing intelligence and prosperity of the country, he saw no reason at all to saddle the nation with a tax for education. (Applause.) What he asked was that a stand might be made against this useless and worse than useless system. There was a time when a similar stand was taken against a similar system—he adverted to the pauperisation of the industry of the country by eking out labourers' wages with parish relief—and when that system was at one blow abolished. He trusted the present system of pauperising would be speedily abolished in the same prompt and complete manner. (Cheers.)

Mr. S. MORLEY adverted admiringly to the speeches of Dr. Vaughan and Mr. Baines, and said he believed there were political perils ahead in

reference to the question of education as well as religious and moral ones. As to what had been done by the system for schoolmasters, he said the letters of that class which had appeared in the papers in reference to the late Minutes, showed so low a moral tone that it was absolutely discreditable both to the system and the teachers. In their case the large amount of money we had spent upon them was shown to be useless—they said nothing about the education of the masses, or their own love for teaching, but made it simply a question of £ s. d. Nor did the money spent reach its object in other ways. Hundreds of schools in the country were being licensed for preaching places in connexion with the Establishment, and that he held to be a perversion of the grants which built them, and during the last year he had had upwards of a hundred applications from youths trained up for pupil-teachers for situations in his warehouse, and that was another perversion. There were many other perversions in his opinion equally great, and the only remedy was to abolish the system and place education on its own proper, legitimate, and self-supporting footing. (Hear, hear.) In conclusion, he strongly urged upon Congregational bodies to work together for this end, and to follow the example of those of their brethren who had hitherto refused to take Government grants at all. (Applause.) He also urged upon the people of Birmingham to do what they could for the support of the work now being carried on by the Educational Board.

The Rev. R. W. DALE then rose in the centre of the Hall, and said he should not probably have spoken at all had not Birmingham been so distinctly adverted to by the last speaker. As representing a large congregation in that town, he could not refrain from saying that despite all the speeches that had been made, and all the arguments that had been used that morning by those whom they revered as standing high in their body, the practical difficulties of many of those around him, with respect to the educational question, has not yet been met. It was impossible for them not to see that the present system needed thorough revision, but it was a very difficult thing to say that under no circumstances whatever should Government interfere in the education of the country. He believed that interference in the present instance had been of great service to the country, and although he did not believe that an appeal to the brethren in Birmingham on behalf of voluntary schools would meet with very generous support, he did not quite clearly see his way to join the society. He could not subscribe to their great abstract principle, and he thought it right in all honesty to say what he had said on behalf of himself and many others who held similar opinions, in response to the appeal that had been made. (Applause.)

The Rev. J. B. PATON, of Sheffield, in the course of a lengthy and eloquent address, replied to the objections of Mr. Dale, and warmly advocated the voluntary system. He brought forward the Scottish system of education, under which he himself received the rudiments of education, as an illustration of the sufficiency of that principle to meet the requirements of a great nation, and concluded by giving some account of his own schools at Sheffield.

The Rev. Mr. UNWIN, replying also to Mr. Dale, said he was not aware of the existence of any such abstract principle in the society as that alluded to by the rev. gentleman. At all events it did not find a place in their constitution, nor in their rules. They were a society of many persons who for various reasons declined to accept Government aid for education under existing circumstances. As to whether such aid was to be accepted under no circumstances, that was a question for each member of the society to decide for himself. Many of them believed that such aid was pernicious, but others held different opinions, and if Mr. Dale would join them he would find that there was room for him and they would be glad to receive him.

Mr. DALE said he could not cast in his lot with the society unless he agreed with the abstract principles upon which it was based, and that it was based on that principle he called the leading members of it to witness. Even Dr. Vaughan, while admitting that he had made a mistake with respect to his former opinions, had not said that he accepted this abstract principle. All Dr. Vaughan had said was that the system as it had worked had not satisfied him, and that he was now prepared to oppose it. In Birmingham they had very large schools, and were working them without State aid, but at the same time he could not agree with so sweeping a principle as that laid down.

Mr. MORLEY suggested that if Dr. Vaughan could enter the society without subscribing to the abstract principle, Mr. Dale might do the same—[laughter]—and he urged upon the meeting the necessity of unity in the matter.

The Rev. R. D. WILSON, on being called upon by the Chairman, said he agreed with Mr. Dale as to the difficulties with which many of them were perplexed with regard to the abstract principle, but were he the recipient of a grant of two thousand pounds instead of two pounds from Government, he would give it up to-morrow if he thought the reception of it would weaken the hands of the denomination in making them stand against State interference in religious matters.

Votes of thanks were then passed to the people of Birmingham, for their hospitality to the members of the Union, and to the Chairman, and the proceedings came to a close.

THE CHURCH-RATE DEFENCE MOVEMENT.—The *Record*, in advising the adoption of a compromise plan during the ensuing session, says truly enough:—"A reaction in public opinion, under existing circumstances, would be almost certain to prove fatal to our cause. If we fail to make the most of our opportunity during the forthcoming session, it can hardly be expected that Parliament will give us many more."

CHARGE OF THE BISHOP OF RIPON.—The charge delivered by the Bishop of Ripon on commencing his triennial visitation on Saturday last is much more practical than such productions usually are. The bishop had taken great pains to obtain information respecting the religious statistics of his diocese, and on the facts thus elicited he commented at some length. On the universally discussed subject of the Educational Code, his lordship, while not approving of the change, expressed his belief that a reduced allowance must be looked for, and wisely added that he was not afraid to see the Church schools thrown back more upon voluntary support. Respecting Church-rates the bishop indulged in what is now the usual anticipation of a compromise; of any revision of the established Prayer-book he expressed disapproval; and he concluded by condemning the productions of Rationalistic clergymen as teaching fundamental error.—*Leeds Mercury.*

Postscript.

Wednesday, October 16, 1861.

LATEST FOREIGN NEWS.

THE CIVIL WAR IN AMERICA.

(Per Jura, *vid* Quebec and Londonderry.)

NEW YORK, Oct. 4.

The latest reports received from Lexington, *via* Jefferson City, state that General Price had evacuated the place, and gone southward to join M'Culloch, intending, after effecting this junction, to give battle to General Fremont. It was thought that he will endeavour to place himself between Jefferson City and the forces under the command of Davies and Siegel, thus cutting off the latter, who intended joining Fremont at Jefferson City. Lexington is now occupied by Sturgis.

A report from Western Virginia says that ten companies of Kentucky, Ohio, and Virginia troops, on a day not specified, attacked and routed the Confederates at Chapmansville, killing ten, and taking 200 prisoners.

From the same unreliable source it is reported that a battle is going on at Sewall's Mountain, between Generals Cox and Floyd and General Wise.

Reports are in circulation that the Confederate General Buckner, with 5,000 troops, threatens an attack on Spottisville, Missouri.

The Richmond papers say that 250 Federal prisoners were sent to New Orleans on the 24th ult.

The steamer Northern Light has arrived from Aspinwall, with nearly 1,000,000 dols. in specie.

Affairs at Washington appear not to be materially changed.

(Per City of New York, *via* Queenstown.)

NEW YORK, Oct. 4 (Evening).

General Wool has arrived at Washington for the purpose of consulting the Federal Cabinet. It is reported that he will proceed on a tour of inspection through the Western Department.

The rumours of General Fremont's removal have created great excitement at St. Louis.

Mr. Seward has telegraphed to General Fremont that he is not ordered to Washington, and that no court martial has been ordered on him.

General Reynolds reports to the War Department that he had a successful engagement with the Confederates during a reconnaissance at Cheat Mountain. A large number of Confederates were killed, and many horses and cattle were captured by the Federals.

It is reported that the Confederates have withdrawn behind Manassas.

General Buckner is said to be advancing further into Kentucky and collecting arms on the way.

The Richmond hospitals are reported to contain over 12,000 patients. Southern parties confirm this report.

The Confederates have abandoned Ship Island. General M'Clellan has issued an order, according to which the penalty of death will be inflicted on all soldiers committing depredations.

The Federal Government has chartered all the Vanderbilt steamers. They are now being fitted out at New York as transports.

(LATEST BY TELEGRAPH TO FATHER POINT.)

NEW YORK, Oct. 5.

There are unmistakable indications that a battle will be fought on the Potomac within the next two days.

General Sharman supersedes General Anderson in Kentucky.

It is reported, on good authority, that the British steamer Bermuda has run the blockade at Savannah.

The Federal chartered gun-boat Fanny has been captured inside Hatteras, near Roanoke Island.

Several vessels are loading ammunition at Havannah for the Confederates.

FRANCE.

PARIS, Oct. 15.

The Emperor and the King of Holland arrived in Paris at 4 30 p.m. to-day. They will visit the Theatre Italien this evening. To-morrow their Majesties will hunt at Versailles.

The *France Centrale* of Blois has received a first warning.

The price of bread in Paris is now reduced to 49c. the kilogramme.

The *Constitutionnel* of this evening, in an article signed by its chief editor, M. Grandguillot, persists in maintaining its assertions that disturbances and assassinations had taken place at Geneva, without their having been repressed. The article concludes by expressing interest and sympathy for the independence of the Swiss Republic, and recalls that the French Government, at the time of the annexation of Savoy, strongly manifested its wish for the preservation of the autonomy of Switzerland absolute and complete.

The current reports of Ministerial modifications are unfounded.

MONTPELLIER, Oct. 15.

The *Messager de Montpellier* of to-day states that the works for rescuing the miners buried in the Lalle mine are being actively carried on. One of the excavations now being dug had this morning reached a depth of 150 centimetres. Some of the workmen still buried in the mine state, in reply to the questions addressed to them, that they are in a good condition. The rescue of four of the miners still alive is assured. Yesterday a dead body was got out from the mine.

KONIGSBERG.

KONIGSBERG, Oct. 15.

Yesterday evening their Majesties and the whole Court visited the theatre, where they met with an enthusiastic reception. At nine p.m. the whole of the military bands and drummers traversed the city playing simultaneously. The city was splendidly illuminated, and the streets were thronged with great crowds until midnight. The weather is magnificent. The greatest order prevails.

SPAIN.

MADRID, Oct. 15.

It is hoped that the affair of the Neapolitan archives will be satisfactorily arranged without foreign intervention.

The Infanta Donna Maria de la Concepcion is better.

PORTUGAL.

LISBON, Oct. 14.

The King of Portugal has decorated Baron Ricasoli with the Cross of the Order of the Conception of Villa Vicos.

THE EMPRESS OF AUSTRIA.

MESSINA, Oct. 15.

According to advices received here from Prevesa the Empress of Austria had arrived in Albania, where she will stay for some time for the benefit of her health.

MONTENEGRO.

RAGUSA, Oct. 15.

The Turks invaded Montenegro the day before yesterday. They have also attacked Lukovo, killing and mutilating several of the inhabitants. The Prince of Montenegro has demanded satisfaction of the Porte through the International Commissioners.

THE DEMONSTRATIONS IN POLAND.

BERLIN, Oct. 15.

Letters received here from Warsaw of a date antecedent to the proclamation of the state of siege state that the Polish nobility gave a grand parting banquet in the Hotel de l'Europe to the peasants who had come to attend the funeral of the Archbishop of Warsaw. The princes and counts joined with the peasants in drinking the toast of "The Fatherland." The noblemen then rode with the peasants in omnibuses and cabs to the railway-station, in the garden opposite to which the noblemen finally regaled their guests previous to their departure. More than 10,000 persons were present. The peasants were conveyed home by a special train. Before their departure spirited national songs were sung.

An extempore sermon was delivered on the occasion by the clergyman of the district. The police and gendarmes, who were present, remained passive spectators of the proceedings.

The same letters express fears on account of the celebration of the Kosciusko anniversary, which is to take place on the 15th October.

A public meeting will be held in the metropolis in the month of November, at which his Royal Highness the Duke of Cambridge has consented to preside, for the purpose of taking such steps as will result in a worthy memorial to the late Lord Herbert.

The day for the inauguration of the Middle Temple Library by the Prince of Wales has now been fixed. On the last day of the month his Royal Highness will proceed to the Temple and inaugurate its new Library.

Two deaths have just occurred which will excite some public interest. The first is that of Sir W. Cubitt, the eminent engineer, whose name is identified with many important public works, the greatest of them being the Crystal Palace of 1851, the erection of which he superintended. Major Sibthorp died very suddenly on Monday. This melancholy event creates a vacancy in the representation of Lincoln, where the Sibthorp influence was supreme.

MARK-LANE.—THIS DAY.

The fresh arrivals of English wheat to this morning's market were much restricted, and the demand, both for red and white qualities, ruled inactive, at Monday's advance in the quotations. With foreign wheat, we were very moderately supplied, and the trade ruled firm, at extreme rates. Floating cargoes of grain were in steady request, and prices were well supported. All kinds of barley moved off slowly, on former terms. The demand for malt was inactive, yet no change took place in its value.

TO CORRESPONDENTS.

"An old Teacher" will see that our space is preoccupied this week.

"W. Harbutt."—His letter has only reached us as we are going to press.

The Nonconformist.

WEDNESDAY, OCTOBER 16, 1861.

SUMMARY.

This day will be held the first Cabinet Council of the season. Cabinet Ministers—the Premier, the Foreign Secretary, the President of the Council, and the Chancellor of the Exchequer have, indeed, during the past week, appeared in public, but, we need hardly say, neither of them has indicated, or even hinted at, the course of legislation for next session. Nor could we wish that such topics had been substituted for the more social and abstract subjects which engaged their attention, delighted their auditors, and certainly tend to provoke thought and ennoble the mind. The opening of the School of Science at Liverpool, in connection with the Free Library established in the splendid building given to the town by Mr. William Brown, is one among many external signs of the increase of knowledge and cultivated taste amongst the population of our northern counties, and another monument of the self-helpfulness that seems almost peculiar to the Anglo Saxon race. Both Lord Granville and Mr. Gladstone improved the occasion, the latter with a charming address which eloquently showed that the study of science, pursued with modesty and reverence, was auxiliary to religion —subsidiary in truth and effect to the purposes of the Gospel of Revelation. It is pleasant, too, to see Lord Palmerston, who has been trained in another school, demolishing with so much heartiness and neatness the shallow objections to the principle of competitive examinations in education, and, by implication, in the choice of officers of the public service. That this simple plan has proved so efficacious in improving the education of our middle classes as to silence the demand for State interference, is but another tribute to the efficiency of voluntaryism.

Earl Russell has received a marked proof of the respect and gratitude of his countrymen in general in the complimentary addresses voted to him, and the banquet given in his honour at Newcastle. Though all his life a party man, the beneficial effect of the great measures he has helped to carry are now so universally accepted that all classes can readily unite to give him a welcome. His lordship has repaid the homage of his northern admirers with a speech that draws from past reforms a principle that will be a safe guide in the future. Earl Russell has the faculty of presenting weighty truths in epigrammatic language. We rejoice to find the veteran statesman showing that most of our past political grievances are the result of over-government. It is only of late years that the truth embodied in the following remarks has found acceptance among our rulers:—

> It is, therefore, not only that we have passed some very excellent measures, but that we have enlarged and enlightened the whole machinery of government, when we say that there are certain things in which Government ought not to interfere,—upon which the man himself, the subject, is the best judge—and to him must be left the choice of his occupation. Above all, I am happy to say we have it not in this country, but in many countries people consider that it is a part of the duty of Government to fetter and to bind the talents and abilities of men; and upon no subject of politics, upon no subject of morals, upon no subject of literature even, should men use the talents with which God has endowed them, without the control and permission of the officers of the Government.

Religion would thus appear to be excluded from the list of subjects tabooed to the Government. But in a previous sentence his lordship had shown how utterly unable was the State "to frame rules of faith that should fetter the conscience." He failed, however, to notice that the Government—the Government of England itself—*does still* frame rules of faith," that we are under the *régime* of a State Church which his own theory condemns as much as any other monopoly. Logically, Earl Russell, as the ripest fruit of his long experience, takes the ground that the exercise of spiritual authority is beyond the sphere of Government. We thank him for the confession. His lordship's remarks on the American strife, though not indicating any disposition to depart from our neutrality, shows that he scarcely expects the Union to be reconstructed, and that he does not think it desirable that such should be the issue of the struggle.

Another week has brought no decisive news from the Western World. The Confederates have abandoned their positions in front of Washington; but strengthened themselves lower down the Potomac. *Their* chiefs, as well as the Federals, would appear to regard delay as gain—which is right time will show. Kentucky is becoming more and more involved in the deadly strife; and the unscrupulousness of the Confederates in attempting to coerce the State has promoted a great reaction in favour of the Union. The testimony of Mr. Russell, who has found his way into the Western States, would indicate that General Fremont, "an earnest, energetic, clear-sighted, and determined man," has been prematurely condemned. At all events, that Federal officer seems to have so far completed his preparations that he is able to take the offensive. Descending the Missouri river in full force, the Confederates have not awaited his approach. General Price has abandoned Lexington, and, it is said, gone southward to join M'Culloch, intending, after effecting this junction, to give battle to General Fremont. The Federal commander ought, according to the *Times'* correspondent, to do what was done by the Fabian Lord Clyde in India, and he is not, it is thought, likely to "fail in the proof." More naval expeditions are being fitted out in the North, while the farmers of the West audibly grumble at the heavy taxation the war entails, and threaten repudiation.

It would seem that reaction has obtained a definite triumph at St. Petersburg. The University of that city has been closed in consequence of the Radical sentiments taught there, and this is believed to be only the first step in a retrograde course. The change of policy has been felt even more severely at the confines of the empire. The whole kingdom of Poland has been placed in a state of siege, a Russian army bivouacks in the public squares of Warsaw, and the wearing of mourning is prohibited. These arbitrary measures will, we fear, be the prelude to much bloodshed, if not insurrection.

There is room for disquietude relative to the south of Europe. Omar Pacha, the best general in the Turkish service, is no match for the savage tribes of Montenegro, who hold him in check, and are aided by the disaffection of the Sultan's troops, unpaid and poorly fed. The mishaps of the Ottoman army are said to be watched with no little pleasure by Servia and the Principalities—both of these semi-independent States waiting only a favourable opportunity to sever the slender link that connects them with the Porte. Worst of all, the new Sultan seems to have exhausted his reforming zeal, and is treading in the footsteps of his predecessors. The "sick man" would appear to be near a relapse.

A brief telegram from New Zealand strengthens the hope that hostilities will not be renewed—another tells of the death of the Emperor of China, with what consequences is uncertain.—The fact that the Emperor Napoleon is sending a special officer with an autograph letter to the new King of Madagascar, and that Radama proposes to despatch an embassy to France, is rather strong confirmation of the report that he is under French influence, if not that he has been induced to invite French "protection."

A STILL AUTUMN.

Nature is making up to us this year in genial, quiet, sunshiny weather, for the incessant storms of the last. How balmy the air!—how bright the skies! How gentle and tranquil our approach to winter! Summer lingers with us as though she had received permission to give us the benefit of two visits in one. We remember the tempestuous season of 1860 only to enhance the enjoyments lavished upon us by 1861. What we have already realised added to what seems yet in store for us, will surely have disposed most of us to contentment, gratitude, and trust.

The state of the political world harmonises just now with that of the natural. We entered upon the present year with gloomy forebodings. Dark clouds overspread every part of the firmament, and statesmen and journals agreed in predicting a frightful commotion of the elements, from the devastating effects of which, it was thought, no country in Europe would wholly escape. Every State busied itself in taking due precautions against the anticipated outburst; every Power, but especially every first-class Power, narrowly inspected the condition of its political edifice, strengthened its shutters, doubled its fastenings, and prepared to hold its own throughout the tempestuous weather supposed to be at hand. But the storm did not come. Gradually and almost imperceptibly it rolled away, and poured down its desolating flood upon the Western hemisphere. For the present Europe remains at rest—not, indeed, without some threatening scud flying here and there across the heavens, but not without hope also that it may disappear, and leave her in the enjoyment of a settled peace.

Our domestic affairs are quieter even than those which affect our foreign policy. Scarcely a breath stirs. There is hardly a ripple upon the surface of the national mind. But for the late Educational Minute, and the excitement it has occasioned through the length and breadth of parsondom, we should have nothing left to talk about but disastrous conflagrations, railway slaughters, and astounding crimes. The uncertainty which hangs over our future supply of cotton, and the shock which our commerce has sustained in consequence of the civil war in America, awaken some anxiety for the approaching winter. But, politically regarded, the autumn is an unusually still one. Our enormous expenditure has not yet told perceptibly—as, if continued, it must do—upon our national resources, and the call of the tax-gatherer has elicited nothing worse than a subdued grumble. Parliamentary Reform is enjoying its *siesta*. Political parties are at a loss for a bone to contend over. The paper duties are abolished; the constitutional dispute between Lords and Commons, settled. Public men paying their customary autumnal visits to their constituents are reduced to the necessity of broaching, like Mr. Newdegate, obsolete theories in modern disguises, or in launching out in extravagant praise of the Volunteer movement. As to Her Majesty's Government, all we know is that, weak as it is, it continues to exist; certain, as it seems, to go down in the next gale, but not likely for some months to come to encounter even a breeze calculated to test its strength or stability. We may be much nearer than we think to a general election; but constituencies are nowhere, that we are aware of, on the *qui vive*. England, Scotland, Ireland, the Indies, the Colonies—not one of them throws up to the surface a topic for earnest, much less for absorbing discussion. All is quiet as a summer's eve.

This state of things has its advantages and its disadvantages. Considering the protracted trials to which trade in this country has been for some time past exposed, resulting in part from political uncertainty, in part from last year's deficient harvest, and, of late, from the contest which has rent asunder the American Union, an interval of political rest, even though it amount to stagnation, will hardly be looked upon by the majority as a misfortune. In the commercial world, so many hopes have been successively disappointed, and so many perils have yet to be surmounted, that men of business may hail with gratitude a temporary release from political excitement. They, probably, are conscious of no desire that the still autumn should be displaced by a stormy winter. Just at present, they want all their energies to put commercial enterprise upon a safe footing—and the calm which enables them to refit, to take their bearings, and to put themselves in trim for their future course, is precisely the blessing best suited to their present circumstances. The bright, though moderate, harvest which heaven has mercifully vouchsafed us, the new openings for trade which the commercial treaty with France has put within our reach, and the low price of money, may, during the continuance of political tranquillity, avail to restore vigour to the trading interests of the country, and to dissipate the lassitude under which they have suffered.

But it is not to be concealed that the extraordinarily quiet condition of our domestic politics has also its disadvantages. Amongst them, we assign a foremost position to the danger in which it places the people of allowing their whole political interest to be diverted into the channel of foreign politics. The truth is we are already becoming too intent upon the movements of our neighbours, too ready to discuss their questions as if they were our own, too meddlesome and dictatorial, not so much in what we do, as in what we say. We bring no charge against Her Majesty's Government—our reference is rather to the action of what is called "public opinion." And we are constrained, on behalf of the irresponsible might so designated, to confess that it has been a great deal more free than welcome, of late, in interfering with matters which very remotely concern it, and, if it has not, by its incessant criticisms, lectures, and admonitions, now to this Power, then to that, provoked an actual breach of the peace, it has certainly stirred up against the United Kingdom not a little impatient and bitter feeling. An utter indifference to home politics associated with an officious concern in what pertains especially to foreign Powers, is a bad and even dangerous habit for the public mind of any country to drift into—and, unfortunately, it is encouraged and developed by a season of political stagnation. A still autumn favours the future of weeds as well as of fruit.

Of course, it is not to be anticipated that the existing calm will be perpetual. If it were, what would become of journalism, which, like the petrel, is never lively but in a storm? The "constant readers" of newspapers cannot but have perceived that, ever since the rising of Parliament, editors have been at their wits' end. Their position has resembled that of a French cook in the last stages of a siege. They have no materials on which to exercise their art. Hence the

sudden importance which extremely out-of-the-way topics seem to have assumed, and the apparent zeal with which they are discussed, and hence the rumours sent forward in telegrams one week, and regularly contradicted the next. These are the meteoric phenomena which invariably distinguish "the dead season." He would be but an inexperienced reader who pays serious attention to them. The pyrotechnics of journalism require political stillness for their effective display. The danger is that sparks may be dropped upon combustible matter, and that what is meant for entertainment should end in explosion. There is another peril, however, which is far more imminent and alarming—that, we mean, of creating in the public mind a trans-Atlantic taste for "sensational" announcements, and bombastic writing. That we may be spared such a degeneracy is our devout wish—in which case, we would meekly resign ourselves to all the other inconveniences which journalism has to contend with in "*a still autumn.*"

"THE EDUCATOR OF THE PEOPLE."

There is no man so much to be pitied as the man who is driven to "make out a case." Most of our readers have, we dare say, met with more than one unhappy individual so circumstanced. You have employed him, we will say, as a clerk, to do only a clerk's work, and you have given him a very handsome salary as a consideration for the efficient performance of his duties. By and bye, however, you find that somehow or other his work is not done. You don't like to dismiss him, and so you have a quiet and friendly conversation with him on the duties of his office. You find, to your pleasure—and not only to your pleasure, but to your surprise—that his theory of a clerk's duties is quite equal to your own. No one knows better what should be done—no one could define with greater readiness or force the particular duties which he is called upon to discharge. The interview results in a feeling of great satisfaction. You begin to believe that the work which you thought had not been done must have been done after all, and you feel perfectly convinced that in future it will be done with both promptitude and thoroughness. You let things go on. Again, to your mortification, you find that your clerk is doing no better than he was doing before. You call him before you, and rather sharply reprimand him. Well? Put upon his defence, he begins to "make out a case." He had certainly not done this and not done that, but he had done something else, and on this something else he rests his case. It turns out that this is a minor duty, which anybody could have done as well as he, and which he himself ought to have done as incidental to his other work. But in his view his performance of this work exculpates him from all blame for not performing his other work—the very work, in fact, for which you engaged him, and for which you have paid him. The end of the matter is, if you are a wise man and a good man of business, that you make up your mind not to pay any longer for incidental work only, and that you give your clerk a respectful notice to quit.

Now, the Established Church has recently been trying very hard to make out just such a case as we have now supposed. It has been engaged by the nation to perform certain duties; it is superfluous to say that it has not performed them. It has accordingly been called to account. It has been asked why it has neglected the poor of the populous towns; why it has allowed the chief religious work of the nation to be performed by others; why it has despised the training of the young in the Gospel which it is paid to preach and teach; why it has suffered and connived at great and numberless abuses. And the reply? The reply is the same as the clerk's—it has been doing something else, something incidental to its very institution, and for which it ought not to have received a penny of wages.

We have met with nothing more plausible and nothing more ludicrously transparent than the case which is now being made out for the Established Church. Read Mr. Hardy's and Mr. Lake's speeches on the education of the children of the poor by the Establishment, and you will see that they believe there never was such a case as theirs—never. "Let the meeting," said Mr. Hardy, speaking at Canterbury, "look at the facts. The Church of England educated in the day-schools 76 per cent. of all the people educated." "To us as clergymen," said Mr. Lake, speaking at Wells, "there is another fact, in some respects more interesting than that to which I have alluded. It appears that out of this increased body of educated people the Church of England educates no less than 80 per cent. We have 19,000 Church of England schools as compared with 3,000 schools belonging to our Dissenting brethren. . . The Church of England is the educator of the people of England." Well, we will do what Mr. Hardy tells us to do; we will "look at the facts." And, looking at the facts, we will ask if there is any great credit in the Church of England being, as Mr. Lake says, "the educator of the people of England."

It would, of course, strike any one in reading the panegyric statements we have just quoted, that what the Established Church does in the matter of education it does as a matter of the purest benevolence and the most disinterested zeal. Let us admit that there is a great deal of both these qualities mixed with other motives in the work of day-school education as furnished and sustained by the ministers of the Established Church. But is it altogether a matter to boast of? Who pays for this education? Anyone would suppose from the speeches of Mr. Hardy and Mr. Lake that voluntary efforts furnished all the money, all the schools, and all the teachers connected with the day-school system of the Establishment, and that the Church received nothing whatever from the Parliamentary grant. What are the facts? It is a fact that the Church educates 76 per cent. of the children who attend the day-schools of this country: it is also a fact that, in order to do this, the Church has received exactly 76 per cent. of the total amount of the Parliamentary grant. From 1839 to the end of 1860 the sum of 3,905,644*l.* had been received by the day-schools of England and Wales for educational purposes. Of this sum the schools connected with the Church of England had received 3,070,432*l.* There is one other fact which neither Mr. Hardy nor Mr. Lake mentioned. The total amount granted in the same period out of the Educational Vote, for building and enlarging schools, was 974,570*l.* Of this sum the schools connected with the Established Church received 825,418*l.*, or 84 per cent. of the whole,—a pretty fair proportion, as most readers will acknowledge.

Let us, however, go a little farther into this matter. Looking at the above facts it would certainly appear that the Church has not much of which to boast. At the best she only does that which she is paid to do. What she does is done with public money or with materials supplied to her out of the public purse. We can only conceive of her taking an honest pride in this for the reason that the proportion of work and pay in this case offers such an extraordinary exception to the proportions of work and pay in other affairs. She performs, that is to say, in the matter of education, work in real proportion to the money that is given to her. In other words, she does her incidental work well. It is the only work which she does do well, and hence the boast. But would it be a very great thing if she were to do the whole of this gratuitously? Dissenters are taunted by Mr. Hardy and Mr. Lake with the small proportion of scholars which they educate. We shall have something to say on this in another article; let us, meantime, remind these gentlemen that Dissenters do not enjoy, in addition to a Parliamentary grant for education, some five or six millions a year for religious teaching. We have a faint conception that if some bodies were in receipt of this income, they would be able to educate 76 per cent. of the children of the poor without the aid of any Parliamentary grant whatever. It is all very well to thrust forward this work as a great and creditable performance. So, in one respect, it is; but it would be a much greater and a much more creditable one if it were not done with the aid, in addition to an immense public endowment, of a special bounty amounting now to nearly half a million a year.

It does not seem to have occurred, either to Mr. Hardy or Mr. Lake, that after all, there might have been a loftier praise to the Established Church than that of being "the educator of the people of England,"—educating them—that is to say, as she has educated them. She might, if she had chosen, have taught the people how to educate themselves. Not having done this, it is a question whether her influence as an educator has not been more mischievous than useful. She has done more than all other denominations put together to pauperise the poor by giving them that for which, as a general rule, they could have afforded to pay without aid or assistance of any kind. She has done this by system; sometimes for the purpose of running down voluntary self-supported schools, sometimes out of a mistaken notion of what is real benevolence. And this demoralising system she calls "education."

We can now see both how much and how little there is in that new and high-sounding phrase, "the educator of the people." It is a phrase that will do very well, for a time, for Church defence platforms, where it will help to make out a case for the Established Church. Big, however, as it looks, there is nothing more in it than this:—that with the assistance of 76 per cent. of the Government grant the Church educates 76 per cent. of the day-scholars of this country. With all her public endowments and private wealth, she does no more than this, and what she does is done to a great extent mischievously. While she trains she weakens. While she teaches she demoralises. If the people are ever to be "educated" in any high sense of the term, it will only be done by undoing a great portion of the work which she boasts to have performed.

THE CONGREGATIONAL UNION.

No apology, we trust, is needed for the large amount of space given in our present number to the Autumnal Session of the Congregational Union. It has been more than once remarked that the Independents wield an influence upon society and in the political world far beyond the numerical strength and social position of the denomination—an influence owing alike to the principles they hold, the intelligence with which they are held, and the high position and reputation of its leading members. The meetings of last week will tend to confirm and deepen that reputation. From the opening meeting on Tuesday, when the relations and mission of Congregationalism were so impressively defined in the inaugural address, to the closing breakfast on Friday, there was a unity of feeling, a manliness of tone, and a definiteness of purpose, that will be imparted to the Independent churches represented at Birmingham, and reflected beyond the boundaries of the denomination. In the numerous attendance at the conferences, the magnitude and enthusiasm of the public meetings, and the representative men who took part in them, the Birmingham Session of the Union was also a conspicuous success. If, as has been portentously announced, "the Congregational Union is doomed," its greatest vitality has been reserved for its last struggles. Such death-bed scenes may be often repeated to the manifest advantage of the patient.

The lugubrious prophecy referred to can only come of mortified chagrin, that the Independent body, as represented by the Union, has been faithful to its own principles. Were they not wilfully blind, the carping objectors would perceive that this decided attitude of Dissenters is not only imperative and consistent, but inevitable. The Union meeting of the autumn is but a reflex of the anti-Church-rate Conference of the spring, and the Census Bill agitation of the preceding summer. The militant clergy of the Establishment, beginning with Archdeacons Denison and Hale, and going on to every Bishop who has recently delivered a charge, have compelled Congregationalists to close their ranks and fall back on their principles. So far from anti-State-Churchism being confined to "a Liberation clique," "all grades of Nonconformists," as Dr. Vaughan said on Wednesday, in that eloquent and impressive address, which has all the force of a manifesto—"all grades of Nonconformists hold this view." It is no new obligation though now more conscientiously recognised; for, as the speaker added:—"We cannot forego this controversy—we dare not." The Birmingham meeting is, moreover, something like an official and distinct reply to a less influential but more amiable section of State-Churchmen—the Comprehensionist. Oblivious of the changed aspect of events, they would fain have Dissenters return to the bosom of the national Church, and seem to entertain some lingering hope of that consummation. They will now learn that Congregationalists now and ever actively protest against the constitution of the Church into whose bosom they are invited, and join with Dr. Vaughan in the invitation to Evangelical objectors to their own creed and ritual "to be men and come out." The Birmingham meetings clear up all doubts as to the future relations of the great body of Dissenters to the State Church. None so fit as Dr. Vaughan to be their mouthpiece—a man who is avowedly more an Englishman than a Nonconformist, and whose high reputation in the world of letters is a measure of the sacrifice made by him in taking up so decided an attitude of antagonism to a system around which so largely gather the intellect, wealth, and social influence of British society.

Of the great meeting at the Town Hall for the illustration of Congregational principles we need only say that every successive speaker expressed in his own way the statement of the Rev. George Smith that he gloried in the reproach of being a political Dissenter. There was a cumulative force in these addresses that cannot fail of beneficial effects, and that inspires us with confidence that next year's commemoration will form an era in the history of modern Nonconformity. That meeting, moreover, was not only the voice of distinguished members of the Congregational body, but of the Dissenters of Birmingham, who have heretofore been rather backward in supporting their principles.

The Congregational Union has decided, without, as it appears to us, adequate discussion, to commemorate the bicentenary of Bartholomew's

Day by raising a fund for the erection of a hundred new chapels. It is true that some other measures are recommended, such as the preaching of sermons, and gathering up of memorials of the Confessors of 1662, but chapel building is the grand feature of the scheme. Surely this is an occasion when principle should be placed before money. Is the erection of new Independent chapels a fitting commemoration of events which equally concern other Nonconformist bodies? Is it an adequate corollary to the grand speech which prefaced the resolution? It shuts the door to united action in celebrating the events of 1662, and appears to us to fritter away a great opportunity. We have no objection to the erection of new chapels. The more the better. But chapel-building is no more urgent in 1862 than in 1861. Besides, a purely denominational movement, if deemed most becoming, might have taken a more comprehensive form. "It is our function," said the President of the Union in his opening address, "to speak to the middle classes;" but he also said, "to a less extent than we could desire we operate on those who form the pedestal of society." Bearing in mind that the middle classes can so much more easily provide for their spiritual wants than those beneath them, we cannot but think that special religious effort next year with a view to embrace a larger section of the working classes, by such agencies as have been initiated by the Home Missionary Society, would have been a better commemoration of 1662, and more conducive to the spread of Christianity, than the multiplication of Independent chapels "in the midst of large populations." Is the frequent reproach that Congregationalism is not adapted to reach the masses never to be refuted by their aggressive action on a large scale and upon a definite plan upon the waste places of the land?

The meetings of the Union closed with a gathering of the friends and supporters of the Congregational Board of Education, which was a great success. Dr. Vaughan was there also, frankly to confess that the practical operation of the Privy Council system and the experience of recent years, had convinced him that further Government aid to education is unnecessary. The report of the Education Commission has satisfied him that the time has now arrived when education may be left to itself. We can hardly doubt that the venerable doctor was in this instance giving expression to the sentiments of other conspicuous members of the denomination. We trust that the effective speeches made on this occasion will have the effect of bringing back more "repentant sinners" into the rank of voluntaryism. Congregationalists, almost fainting with the effort, have for many years held aloft this principle in the face of a scoffing world. Their reward is coming. Commissioners, inspectors, statesmen, the Education Department itself, are bearing testimony to the soundness of their views; and it is scarcely too much to say that, were there no ramified and costly system in operation, and no powerful vested interests to care for, neither the British Government nor Parliament would now think of interfering by grant or control with popular education.

THE NEW EDUCATION CODE.

On Thursday last a meeting was held of various influential parties deeply interested in the religious education of the labouring classes. The Church, the Wesleyans, and other Dissenting bodies, were ably represented. [We are curious to know who are the other Dissenting bodies.] The deliberations occupied several hours. The meeting unanimously came to the conclusion that the new Code is so thoroughly objectionable and unjust in principle, and so entirely unworkable in practice, that is incapable of amendment; and it was decided to direct the efforts of all parties present to obtain its entire withdrawal. It was admitted that the old Minutes, though excellent in principle, and successful in their application to an extent quite unparalleled, were nevertheless susceptible of improvement; but it was thought desirable to postpone offering any suggestions until the New Code was abandoned. It is probable that Government, following the precedent of last session in regard to ragged-schools, will refer the whole subject to a committee of the House of Commons,—we hope, also, to a committee of the House of Lords. It will lose nothing by the most thorough investigation.—*Record.*

In reply to an inquiry by the Rev. J. H. Barfield, of St. James's Church, at Bradford, the Secretary of the Committee of Council on Education says:—

Pupil-teachers may be apprenticed under the original Code in all schools where the date of the school-year falls on or before 1st March, 1862; and pupil-teachers so apprenticed will be entitled to be paid their stipends up to the end of their apprenticeship by the Committee of Council under the original Code, if the managers of their schools should decline to come under the operation of the revised Code after 31st March, 1862."

One or two able articles on the new Minute and the present state of the education question have appeared in the *Leeds Mercury*. Want of space prevents us further referring to them.

"An Assistant Commissioner" calls in question, in the *Times*, the statement of the Rev. W. C. Lake, that the Church of England educates 80 per cent. of the children now attending school.

If he intended to convey, as it seems on the face of his speech as reported, that the Church of England provides the means of education for this 80 per cent., nothing could be a more fallacious conclusion to draw from the statistical returns. Throughout the large and populous district which I examined the principal burden was borne, and cheerfully borne, by capitalists employing labour; but these gentlemen, having in few cases either leisure or ability for superintending their schools, had for the most part placed them under the care of the resident clergyman; and they were of course returned as Church Schools, though deriving no support from the Church. Others were so scheduled merely because the teacher belonged to the Established Church, and taught its Catechism. Statistics collected as ours were are very liable to misinterpretation.

Mr. Fraser's experience as quoted by Mr. Lake was exceptional, and easily accounted for. His district was a purely agricultural one. In such localities there is little or no denominational rivalry in public schools; and the clergyman, having things all his own way, demands attendance at church on Sunday as a condition of week-day instruction. His proceedings, though well-meant, are general unpopular, and he cannot obtain adequate assistance either from fees or subscriptions; consequently he has to support the parish school himself.

Even if Mr. Lake only meant to convey that 80 per cent. of the children at school are under church influence, his statement proceeds on a suppression of the fact that for every 100 children who accept an education from denominational benevolence, there are about 50 in the same rank of life who prefer independence and support their own teachers. So that the true state of the case, as ascertained by the Education Commission, is that for every 80 children who attend schools under even a shadow of church authority, there are 70 who reject it and find education elsewhere.

The "Assistant Commissioner" thinks that the question of "who pays?" has never been fairly answered to the English public. As the result of his own observations he has reason to believe that, notwithstanding all that has been done to pauperise the community in this respect, the children of his district were paying, on an average, nearly 10s. each per annum towards the support of the schools, while the private subscriptions and Government grants supplied about 5s.; so that the people were doing twice as much for themselves as all their benefactors, public and private, put together.

THE CASE OF CHARLES WINKWORTH.

(From the *Wesleyan Times.*)

Our Primitive Methodist brethren will be sustained by the sympathy and aid of all denominations of Protestant Dissenters in any fit measures they may be advised to take for the vindication of religious liberty outraged in the person of Charles Winkworth. It is for preferring the Primitive Chapel to "the Poor Man's Church" that he suffered fine and menace of imprisonment. He is an orphan lad. On the death of his mother, her shiftless husband took refuge with his children in the workhouse. There he died, and was buried in a pauper's grave. The boy, on reaching a proper age, was placed out in farm service. He thus fell into the hands of Farmer King, at Beedon. During harvest the carter's son knocked him down with a pitchfork and struck him, lying on the ground, severe blows with the butt-end of a whip. That the assault was unprovoked and cruel, may be inferred from the fact that the offender paid smartly for it to the tune of some fortnight's wages. The carter took his son's part by persuading his master to take out a cross summons against Winkworth, charging him with misconduct in service for refusing to go to church. The justices, shocked at his impiety, fined him in return; but the neighbours showed their nicer appreciation of the facts by a subscription, with part of which they paid his penalty, and with the rest gave him a Bible and a hymn-book.

The account of King, the master, is, that he had engaged Winkworth on condition of his attending church at least once a-day. It seems, however, that the boy would not have been summoned had he not appealed to the law to protect him from the violence of the carter's son. If, however, the Solons who adjudicated in the case really convicted him under the Statute of Edward the Sixth, which made attendance at church binding "upon pain of punishment by the censures of the church," they showed themselves ignorantly unfit for their office; for, by 9 and 10 Victoria, cap. 59, sec. 1, so much of that act was repealed as affected Dissenters, and it was expressly provided, that, whether in ecclesiastical or in civil courts, "no pecuniary penalty should be imposed upon any person by reason of his so absenting himself." It is time that magistrates were put through examination, to see whether they know and appreciate the laws which they undertake to administer. It was but the other day that a man was sent to prison for fourteen days by the magistrates at Little Bowden, in Leicestershire, for returning from a long journey two hours after he was expected, too late to milk the cows! As for King's carter, he, it seems, never goes to church at all, save on Good Friday, and then only to earn his day's wages. For the future, we must either be less surprised at such imprisonments as that of Matamoros in Spain, or be more astonished that the Evangelical Alliance, which makes not too much noise about them, should be totally deaf to such appeals as this from the pauper orphan Primitive Methodist at Beedon, with its pluralist, and perhaps absentee, incumbent.

We understand that a situation has been obtained for Charles Winkworth in London, and that this evening a lecture in reference to the case will be delivered at Fetter-lane Chapel by the Rev. R. G. Harper, the pastor, at which a collection will be made for the persecuted young man. It is probable, also, that a committee will be formed with the view of calling public attention to the case. It appears, from the statement of Mr. Joseph Drew, of Newbury, who is actively interesting himself on Winkworth's behalf, that many subscriptions have been received from persons who sympathise with the victim of justices' intolerance.

THE CHURCH-RATE PARTY AND THE SINEWS OF WAR.—The following significant advertisement has just appeared in the *Record*:—

"CHURCH-RATES.—The committee of laymen, at the close of the session of 1861, showed, by a balance sheet, that the requisite expenses during the six years of their defensive work, and especially during the last year, had left the committee in arrear 163*l.* 18*s.* 6*d.* Besides provision for this sum, a call was made for an adequate supply for prospective expenditure. It must be revealed that the amount received since this appeal does not yet suffice to cover the past outlay. It cannot be that those who labour in this work will have to bear their own charges. It is requested that contributions," &c. From this it appears that the laity of the Establishment are not very much in earnest in insisting on the perpetuation of church-rates, and that those who will next session have to propose a compromise, and to press it against the whole force of the abolitionists, are not likely to be amply supplied with the sinews of war.

ANOTHER BISHOP ON CHURCH-RATES.—In his charge delivered at Nottingham last week the Bishop of Lincoln said that the Church-rate question now stood on intelligible grounds. It was no longer a demand made by an organised minority, who had persuaded the country they were a majority, to be released from payments to which conscientious objections were made. It was avowedly the first great step towards the secularisation of the endowments of the Church of England. It was the duty of every Churchman, however anxious for peace and to forego the rate rather than prolong the contest, to take care not to assent to any compromise which, whilst it conceded the principle of the Establishment, would fail to conciliate its assailants. To any measure that would satisfy the objectors without weakening the basis of the National Church they would willingly assent. He did not see what conscientious objections could be entertained to Church-rates which might not be urged against any other tax the payment of which was agreed to by the majority. To grant exemption on the ground of personal objection would be to concede a principle which would render constitutional government impossible.

PARLIAMENTARY VOTES OF WESLEYAN MINISTERS.—The Hon. Charles Gowran Vernon, the revising barrister, held a court in the Guildhall, Boston, Lincolnshire, on Tuesday last, for the purpose of revising the list of borough and county voters. The Rev. W. Ellis, Wesleyan minister, was objected to by the Conservatives on the ground that the house he occupied belonged to the trustees of the Wesleyan chapel, and that he occupied it by virtue of his office, and that it was inseparable from it. Mr. Bean argued that, if Mr. Ellis were dismissed from his office as minister, he would, as a matter of consequence, be obliged to leave the house he now occupies, and that he occupied it merely as the servant or officer of the trustees, and not as a tenant. Mr. Ellis said he was the *bona fide* tenant. The house was provided by the trustees as the residence of the minister, but he was not bound to reside there unless he chose to do so. He paid no rent, but received less salary on that account. Vote allowed.

WHAT HAS STATE EDUCATION DONE FOR GERMANY?—The Prussian system of education is but an extension of the passion for drill which has, in some shape or other, possessed most of the Hohenzollerns. The schoolmasters are simply a moral police in plain clothes. This system of government is called paternal, the King claiming to be the father of his people. But, unfortunately, the child never comes of age. The Government remains always the drill-sergeant, the pedagogue, and the nation is still the raw recruit, the dependent pupil. The Government insists on doing everything for the people, prescribing down to the smallest point what they shall do, what they shall learn, and what they shall not. Scarcely any freedom of action is allowed. What wonder if the people generally are wanting in decision, self-reliance, and practical power? This thorough bureaucratic system of national education is almost enough to account for the marked political weakness of the nation. While the love of freedom and independence is still strong amongst them as a sentiment, they have little or no power of self-government. The real truth is that this Government education has weakened, if not almost destroyed, amongst the Germans, the finest civic virtues, the most essential elements of national life and character; and has thus done more harm than almost any amount of ignorance could have produced. Surely the adoption in any form of such a system here would be one of the greatest calamities that could befal this country.—*Daily News.*

Religious Intelligence.

THE SPECIAL SUNDAY EVENING SERVICES.—At St. James's Hall on Sunday there were two special services, that at three o'clock being conducted by the Rev. William Landels, minister of the Baptist Church, Regent's-park, and that at seven by the Rev.

Henry Allon, Independent minister of Islington. At the Britannia Theatre, Hoxton, there was an immense congregation, the sermon being preached by the Rev. W. Brock, minister of Bloomsbury Chapel. The preachers at the other theatres were as follow:—Sadler's Wells—afternoon, Rev. Henry Allon, minister of Union Chapel, Islington; evening, Rev. Dr. Lester, Incumbent of Norwood. Standard, Shoreditch—Rev. J. Patteson, M.A., Rector of Spital-fields. Pavilion, Whitechapel-road—Rev. Kilsby Jones, Minister of Tonbridge Chapel, Euston-road. A series of special services for the working classes of St. George's-in-the-East has been announced, the preachers being the Rev. J. McConnell Hussey, M.A., Incumbent of Christ Church, Brixton; the Rev. T. J. Rowsell, M.A. Rector of St. Margaret's, Lothbury; the Rev. C. F. Money, M.A., Incumbent of St. John's Church, Deptford; the Very Rev. the Dean of Westminster; the Rev. William Curling, M.A., Chaplain of St, Saviour's, Southwark; the Rev. J. C. Bellew, S.C.L., Minister of St. Mary's, St. John's Wood; and the Rev. Daniel Moore, M.A., Incumbent of Camden Church, Camberwell. The sermons will be preached in the parish church, formerly the scene of so many serious riots.

CRAVEN HILL CONGREGATIONAL CHAPEL, BAYSWATER.—The Rev. A. M'Millan, of Taunton, has accepted a unanimous invitation to become the pastor of this church, and will commence his ministry on the first Sunday in November.

KIRBY, MOORSIDE, YORKSHIRE.—The Rev. John Abbs having been compelled through domestic affliction to retire from the missionary field, after nearly twenty-two years of continuous and successful service in South Travancore, has received and accepted a unanimous call to become pastor of the Independent Church, Kirby, Moorside, Yorkshire.

THE VOLUNTARY PRINCIPLE IN PRACTICE.—On Lord's day, the 6th instant, the anniversary collections were made at Ebley Chapel, near Stroud, on behalf of the Sabbath and day schools, when the large sum of 83*l.* was the result. When it is known that this congregation is composed mainly of persons working in the factories in the neighbourhood, it will appear the more surprising. But they lay by weekly during the year for these special occasions "as the Lord hath prospered them"—thanks to the training of the late Rev. B. Parsons.

Correspondence.

THE CONGREGATIONAL UNION AND BARTHOLOMEW'S DAY.

To the Editor of the Nonconformist.

SIR,—Highly gratified with all the other proceedings at the Birmingham meetings last week, I am constrained to express disappointment at the manner in which the subject of preparation for next year's Bicentenary Celebration was dealt with at the Wednesday's sitting.

The committee had given the topic a good place in the programme. Dr. Vaughan's noble speech had wrought the meeting up to a pitch of enthusiasm from which the best results might have been anticipated, while the practical paper of Mr. Wilson furnished materials for a valuable discussion on the best means of utilising a rare historical event. But, unfortunately, no sooner had the resolution on the subject been submitted than it was officially suggested that a second resolution, affirming the necessity for increased Home Missionary effort, should be considered in conjunction with it. Mr. Morley and Mr. J. Crossley, who proposed that second resolution, did no more than their duty in submitting a body of valuable facts, intended to stimulate Congregationalists to new efforts for the evangelisation of our population; but it soon became evident that the Bartholomew's-day Celebration was virtually disposed of. Mr. Eusebius Smith followed, in a lengthy speech advocating the erection of one hundred chapels; Mr. Gallaway urged the claims of his society in connexion with the proposal; Mr. James, catching at a hint from one of the speakers, hoped that the Colonial Missions would have a slice of the chapel building fund, and I quite expected that the Secretary of the Liberation Society, whom I saw present, would arise and express a hope that that organisation might very appropriately put in a claim for remembrance.

The result was, that beyond a hurried expression of opinion from one of the secretaries, on some of the points raised by Mr. Wilson, scarcely a word was said as to the practical measures to be adopted for making next year a time of special effort for the diffusion of Nonconformist principles. The promoters of the chapel-building scheme got possession of the field, and kept it to the end.

I recount these facts, not in the way of blame, but of warning; seeing that what occurred at this meeting exactly foreshadows what will happen next year, if care be not taken to prevent it. The only specific instruction which the Committee of the Union received was to convene, in conjunction with the English and the Congregational Chapel-Building Societies, a conference for the initiation of a chapel-building movement, *and* for the adoption of "such other measures as may appear proper for the commemoration of Bartholomew's-day in the coming year." Now it may be predicted, with the utmost confidence, that Bartholomew's-day will, at such a conference, occupy just the same position in which it stands in the resolution, viz., second, and not first. Without having any such intention, the treasurers, secretaries, and committeemen of the two chapel-building societies will press proposals which will have the effect of exhausting all the time and energies of the Congregationalists; and if wise measures are devised for influencing the minds of the community by moral and spiritual, rather than material agencies, it will be because others, outside the conference, are impressed with the desirableness of advancing Nonconformist sentiments, rather than of making mere pecuniary capital for Nonconformists.

If it be thought well, let chapels be built, the funds of our religious societies be improved, and the incomes of our pastors be increased, by way of memorial of the great secession of 1662; but let such things be subordinated to what is of far greater moment—the good use of a fine opportunity for instructing and stimulating our congregations, and the public generally, in connexion with the principles we profess.

I had hoped that it might have occurred to the Congregational Union that the formation of a central committee, representing all the bodies interested in the celebration, would be the likeliest means for making that celebration general and impressive. Why should not the Baptists, as well as the Independents, together with the liberal Wesleyans and some other denominations, seize upon such an occasion for acting in unison for a common purpose? At present there are plenty of good intentions, and a dozen suggestions of various degrees of value, but nothing to give assurance that a noble opportunity will not be to a great extent wasted for want of timely and comprehensive arrangements.

Pray, Mr. Editor, let your columns afford an opening for a discussion such as might have taken, but did not take, place at Birmingham, and let the wisest counsellors among us show their wisdom on the occasion.

Your obedient servant,

Oct. 14. A SIGNALMAN.

THE BICENTENARY OF 1662 AND THE LIBERATION SOCIETY.

To the Editor of the Nonconformist.

DEAR SIR,—August 24, 1662, will be the Bicentenary of the expulsion of the 2,000 Nonconformist ministers from the Established Church of our country.

Nonconformity dates back to that time, and under God, the Christian zeal, and strong attachment to principle, and regard for conscience and the Bible, for which it has ever been famous, are justly attributable to the lofty piety, heroic devotedness, and self-sacrifice of the 2,000 brave confessors.

The return of August, 1862, will be a pre-eminently fitting time for doing honour to the men and their principles, and I am very wishful that something worthy of the occasion should be done.

The committee of the Liberation Society is the likeliest body I can think of to take this matter in hand. It represents the various Nonconformist bodies of this country, and is seeking to promote the principle of religious liberty on behalf of which these men suffered. This is just the society to do honour to the men to whom I refer, and in honouring them it will hasten the triumph of that principle of religious liberty which it exists to promote.

I beg to lay this suggestion before the committee (through you), and hope they will take it into serious consideration.

Yours faithfully,

T. H.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

Advices have been received from New York to October 1, and by telegrams to Halifax to October 3. The latest items are as follows:—General Wool has been surprised and [? superseded] by General Mansfield, at Fortress Munroe. [If we recollect aright, General Mansfield is a Federalist.] A large naval expedition is being fitted out at New York.

The Confederates have evacuated Munson's-hill, and other positions before Washington, which have been occupied by the Federals as far as Lewinsville. During the advance the Federals again fired upon each other in mistake, killing and wounding a considerable number. The Federal soldiers have destroyed a large amount of property.

A great part of the defences of the Confederates were make-believe, painted logs for guns, &c.:—

The scene at the top of the hill, in the earthwork itself, was, I think, one of the most inspiring to be imagined. Everybody was laughing. The utter absurdity of the works as means of defence, their smallness, meanness, insignificance, touched everybody's sense of the ludicrous. The inclosure comprises about four acres, around which earth is roughly thrown up to a height of perhaps four feet. Of course, there is no ditch, no glacis—nothing, in fact to give it the character of a fortification of any kind. It is not even regular in form, but coils loosely and waveringly about the ground, as a huge snake might enfold it. In every respect it looks a squirmy piece of work. There are no embrasures for guns, but upon two of its projections are mounted—what? guns? No, indeed, but old logs, with a black circle painted in the centre of the sawed part to represent a formidable armament. At such a distance as that of Bailey's-roads the deception might very easily have remained undetected. In the middle of this wretched "fort" the remains of a hastily-constructed hut still stood, but, with the exception of a few trees, it contained nothing else. Behind it, on the slope of the hill, were a group of irregular shanties, thrown together for the protection of troops. Their number was sufficient for the accommodation of about one regiment—certainly not more.

It is reported from Washington that the Confederates have erected a long line of batteries on the Lower Potomac. Several Federal steamers passing up and down have been fired into. A considerable force of Confederates is assembled between Occoquan and Acquia Creek.

In Kentucky both parties are receiving reinforcements. Important points are reported to be occupied by Ohio, Indiana, and Illinois troops, with the consent of the Legislature, the higher branch of which, on the 28th, passed a vote of thanks to them for their promptness in responding to the call for aid in repelling the Confederate invasion. General Anderson has telegraphed to Cincinnati for reinforcements, having received advice of the advance of a considerable Confederate force in Kentucky. The Kentucky Legislature has called out 40,000 volunteers, and has passed a bill declaring disloyal citizens incapable of inheriting property. A despatch from Kentucky states that General Pillow was reported to be making a junction with Tennessee troops to march on Paducah with an army 40,000 strong. The *Louisville Journal* of the 30th ult. states that General Zollicoffer had taken Manchester, Clay county, Kentucky, with great destruction of property.

According to a despatch from Cincinnati, John C. Breckinridge, on the 25th, had a narrow escape from falling into the hands of the Federal authorities. A detachment of one of the Ohio regiments succeeded in capturing James B. Clay and sixteen others, while on their way to join Zollicoffer, and Breckinridge was understood to have been in Cincinnati with the party, but succeeded in making his escape.

From Missouri the advices are somewhat confusing. Under date September 30 we learn that General Fremont was actively engaged in organising for the approaching engagement. The general and his staff had left for Jefferson City. Increasing interest was felt in the approaching battle, as it was supposed it would decide the fate of Missouri. The *New York Times* expresses strong fears as to the success of General Fremont's expedition against Lexington. General Price's pickets (Confederate) extended from Lexington to within eight miles of Georgetown. The main body of General Price's force was still at Lexington. The number of troops under his command was reported at 35,000, and additions were expected from Hardee of 8,000 to 9,000, and from M'Cullock of 10,000, making a total force of about 54,000. 10,000 troops were said to have crossed the river at Lexington, on the 26th, with an intention of attacking General Lane. The seal and records of the State of Missouri fell into Price's hands. It is reported that 10,000 Confederates were marching northward, through Greene County, Mobile, and 4,000 through Bates County, on Osceola. A force of 10,000 was threatening St. Joseph, being only fourteen miles distant; only 700 Federal troops were there to defend the city.

The *New York Herald* says the gunboat New Era, just completed, will accompany the grand expedition, under Major-General Fremont, from St. Louis up the Missouri river to Lexington. The New Era will carry five nine-inch columbiads and a complement of 100 men. Four boats loaded with troops and munitions of war left on the 24th. Fourteen gunboats will form the expedition.

General Price, of the Confederate army, had issued his bulletin respecting the capture of Lexington. He states that he captured 3,500 prisoners, including four colonels and a major, five pieces of artillery and two mortars, many sets of cavalry equipments, wagons, teams, and ammunition, more than 100,000 dollars worth of commissariat stores, and a large amount of other property. In addition, he had got possession of the great seal of the State and the public records, and about 900,000 dollars in money, which latter, however, he says, belonged to the banks in Lexington, and has been returned to them. This splendid military achievement, General Price says, cost him only twenty-five men killed and seventy-two wounded.

The following is the official Report of the Battle of Lexington, forwarded by General Fremont to the War Department at Washington:—

Colonel E. D. Townsend, Adjutant-General.
Head-quarters, Western Department, Sept. 23.

I have a telegram from Brookfield that Lexington has fallen into Price's hands, he having cut off Mulligan's supply of water. Reinforcements, 4,000 strong, under Sturgis, by the capture of the ferry-boats, had no means of crossing the river in time. Lane's force from the south-east, upwards of 11,000 in all, could also not get there in time. I am taking the field myself, and hope to destroy the enemy either before or after the junction of the forces under M'Culloch. Please notify the President immediately.

(Signed) J. C. FREMONT, Major-General, Commanding.

The Cherokee Indians had agreed to join the Confederates on the condition that their regular annuities should be paid. The Creeks have raised 1,000 men for service in the Confederate army, and the Cherokees have formed a Home Guard of 1,200 strong.

Thirteen Federal schooners have left Fortress Munroe for Hatteras.

The British bark Hiawatha has been condemned as a lawful prize.

A British screw-steamer, laden with rifled guns, rifles, and warlike stores, is said to have run the blockade at Charleston.

The New York bankers have taken up the second 50,000,000 dols. of the Federal Loan.

FRANCE.

The *Moniteur*, in its bulletin of Thursday, says:—"The visit of the King of Prussia, which has given rise to so many commentaries, cannot but exercise a happy influence on the relations of the two Governments. Everything leads it to be presumed that it

has left an impression equally favourable in the minds of both sovereigns."

The *Opinion Nationale* and *Bullier's Correspondence* both complain that the suite of the King of Prussia did not exhibit at Compiègne that urbanity of manner which everybody was pleased to observe in their master; but that, on the contrary, they showed a "certain stiffness" which seemed like "a reflection of that blind hatred towards France which a certain party in Germany has cherished and fomented for the last thirteen years." "Thirteen years,"—that is to say, ever since Louis Napoleon was elected President of the Republic. The general rumour in Paris is, the host of Compiègne is disappointed at the result of the meeting.

The *Indépendance Belge*, on the authority of a Paris correspondent, pretends to describe the nature of the political conversations between the Emperor and King William at Compiègne. According to this statement, the Emperor took pains to explain that his Italian policy was directed to the maintenance of peace and of the European equilibrium, and pointed out that the recognition of the Italian kingdom by Prussia had now become an absolute necessity for that equilibrium. Then, with respect to the direct relations between Prussia and France, the Emperor expressed his hope that these might be drawn closer and special, as by the conclusion of a treaty of commerce between the countries. Finally, he congratulated his guest upon his conduct in the Danish question, whereby he had reconciled the need of the world for the maintenance of peace with the duties imposed upon Prussia by its peculiar position in Germany. Perhaps it is wrong to term what passed on these political questions a conversation, for it seems the King of Prussia listened, but did not reply, made no observations or promises, and entered into no engagement. The Prussian foreign policy will be best seen by the acts of the Bernstorf Ministry, which entered on its functions on Friday last.

"Decidedly we remain at Rome. Fresh regiments are about to replace those whose time of service is expired; the solution of the Roman question is once more adjourned, and we have nothing for it but to resign ourselves to the *statu quo* till the spring." Such is the discouraging commencement of an article in the *Temps*.

The *Morning Herald* and *Morning Advertiser* have each a paragraph from a correspondent who professes to know that the Emperor Napoleon has declined further to discuss the Roman question until after the Pope's death.

The *Moniteur* announces the arrival of the King of Holland at Compiègne. His Majesty was received by the Emperor at the railway-station, and by the Empress at the foot of the grand staircase of the Palace.

The same official journal contains a paragraph stating that "the letter contained in a pamphlet just published, and which is represented as having been addressed by the Emperor to the King of Prussia, is wholly an invention."

The *Moniteur* also publishes a decree appointing Rear-Admiral Jurien de la Gravière to the command of the naval division which France will send to Mexico, and nominating the commanders of five ships of the expedition.

The Prince and Princess Napoleon arrived at Brest on the 7th inst., from America, having touched on their return at St. John's, Newfoundland. The passage was so smooth that the Princess did not suffer from sea-sickness. The voyage from Boston to Newfoundland was accomplished in three days, and from Newfoundland to Brest in six days and a half. The Prince and Princess have gone to Compiègne.

It is stated that the Chambers of Commerce of Lyons, Rouen, Mulhouse, and other manufacturing places in France, the trade of which with the United States has been prostrated by the civil war, have addressed memorials to the Imperial Government urging an immediate recognition of the Confederate States, and the raising of the blockade. The Emperor is said to be disposed to comply with this request.

An excellent proof of what results will be effected by the French Treaty of Commerce is afforded by the facts that there are at present lying at Havre 100,000 tons of English manufactures, and that the railway is totally unable to convey them to Paris.

A terrible storm has caused great devastation in the department of Gard. The Lalle mine was flooded by water, in consequence of which the sides fell in, burying 117 workmen, who, it is feared, are either suffocated or drowned.

ITALY.

General Cialdini has definitively resigned the lieutenancy of Naples. He will leave Naples in the latter part of this month. His reasons are said to be the cessation of brigandage and the re-establishment of public security in the southern provinces. The Chamber of Commerce at Naples has presented a sword of honour to General Cialdini for re-establishing public security in the Neapolitan provinces.

General Della Marmora has accepted the command of the troops in the Southern provinces.

It is denied that Garibaldi has left Caprera.

The King of Italy has decreed that all Italians who dying have deserved well of their country are to receive the honour of burial beneath the Holy Cross of Florence.

The meeting of the Italian Parliament is fixed for the 15th of next month. The Session is expected to be a long and laborious one, as the administrative, and, above all, the financial organisation of Italy, will have to be definitively settled.

A Turin letter of the 6th, in the *Presse*, says that M. Ricasoli and M. Ratazzi have had an interview, for the first time since the death of Cavour. They passed a whole day together at the St. Maurice Camp. This meeting has given rise to rumours of a fusion.

A Florence journal states that several priests and prelates are about to follow the example set by Father Passaglia in his celebrated pamphlet against the temporal authority, and it names, amongst others, the Cardinal Chiesa, Mgr. Liverani, the Canon Reali, and Father A'Belli, abbé of the Benedictines at Florence.

The Italian ministry having called upon all absent bishops to return to their dioceses, under pain of sequestration, the Bishop of Parma has just come back. But the fear of a popular demonstration against him was so great that it was thought necessary to have him escorted by a body of carabineers, and a guard of twenty men was stationed at his palace.

The *Official Gazette* publishes a decree, reorganising the different departments of the Ministry of the Interior.

ROME.

THE POPE'S ALLOCUTION.

The text of the allocution delivered by the Pope at the secret Consistory, held at Rome on the 30th ult., has been published. The first paragraph is specially addressed against the Piedmontese Government, and its conduct to the Archbishop of Naples. The second then depicts the evils from which the Papacy is suffering.

All laws, human and divine, have been trampled under foot; all ecclesiastical censures set at nought; the bishops, with an audacity which every day increases, expelled from their dioceses, and even thrown into prison; the majority of the faithful have been deprived of their pastors; the regular and secular priests borne down by bad treatment, and subjected to all kinds of injustice; religious congregations destroyed, their members expelled from their houses, and reduced to the most complete indigence; virgins devoted to God obliged to beg their bread; the most venerated temples despoiled, profaned, and changed into dens of robbers; sacred property pillaged, ecclesiastical authority and jurisdiction violated and usurped, and the laws of the Church despised and trampled under foot. Schools of false doctrine have been established, libels and infamous journals, the offspring of darkness, have been distributed in every place, at enormous expense, by a criminal conspiracy. Pernicious and abominable writings attack our holy faith, religion, piety, honesty, modesty, honour, and virtue, and overthrow the true and unshakeable rules of eternal and natural law, of public and private rights; the legitimate liberty and property of every one is attacked; the foundations of family ties and of civil society are ruined; the reputation of every virtuous person is blackened by false accusations, and the impunity of all vices and of all errors is every day more and more nourished, propagated, and increased. . . . .

But what causes us the greatest sorrow, venerable brethren, is that several members of the secular and regular clergy, some of whom hold ecclesiastical dignities, being miserably led away by a fatal spirit of error and rebellion, and forgetful of their vocation and their duties, have gone astray from the path of truth, have given their assent to the designs of the impious, and have become, to the great regret of well-conducted people, a stumbling-block and a scandal.

The affairs of Mexico and New Grenada, and their influence on the Romish clergy, are then discussed, and the document ends:—

In the meantime let us not cease, venerable brethren, to invoke with all our hearts the all-powerful patronage of the Holy and Immaculate Virgin Mary; let us pray and entreat night and day, by the most fervent supplications, the merciful God, whose nature is goodness itself, whose power is equal to his will, and whose works are full of mercy, that he will shorten as much as possible the days of temptation; that He will hold out his right hand to the civil and Christian society so cruelly tried, and shower on all the treasures of his grace and of his mercy; that He will convert all the enemies of the Church and of the Holy See, and bring them back to the paths of justice; that his all-powerful influence will have the effect of dissipating all errors and doing away with all impiety, and that thus his holy religion, in which resides the principle of the felicity and even of the temporal peace of nations, may live and flourish more and more over the whole earth.

The Congregation of the Index has condemned the pamphlet of the Abbé Passaglia. The Abbé wished to defend his work, but the Congregation would not permit him.

The Duke de Grammont has been decorated with the Grand Cross of the Order of Pius IX., and has left Rome for France.

AUSTRIA AND HUNGARY.

The Emperor Francis Joseph has gone to Corfu, on a visit to the Empress.

The report that the committees of the Hungarian Comitats would be re-established is stated to be unfounded.

Count Maylath will henceforth renounce all participation in the administrative affairs of Hungary.

The report as to certain resolutions adopted at a conference of Hungarian leaders and refugees at Genoa, is without any foundation. No deputies were sent to any such conference.

The majority of the members of the Provincial Government of Transylvania have determined not to publish the edict for the convocation of the Transylvanian Diet, on the ground that the laws of the country confer on them the right of protesting against all illegal demands, and that a separate Transylvanian Diet would be opposed to the union of Transylvania with Hungary.

In consequence of the representations made to the Ministry by the Transylvanian Government, the opening of that Diet has been adjourned to the 15th November next. Several magistrates of Transylvania have prohibited the public functionaries from accepting any election as deputies to the Transylvanian Diet.

PRUSSIA.

The long-looked-for ceremonial connected with the coronation of the King of Prussia at Konigsberg has commenced. On Monday the King and Queen arrived at the gates of that city at twelve o'clock, and were received by the Royal Princes, the generals, the presidents, and the civic authorities. The procession through the town took place according to the published programme. The King was on horseback, surrounded by the Princes of the Royal House. The Queen rode in a state carriage drawn by eight horses. Their Majesties were cheered by the crowds on their way through the streets. Their passage through the Brandenburg-gate was announced by a discharge of cannon and the ringing of bells. The procession proceeded through the lines formed by the corporations, guilds, and companies, the people continually cheering, and the crowd being everywhere very great. All the houses were richly decorated, and were filled with spectators to the roofs. At the Castle their Majesties were received by the Princesses of the Royal House, and the body of the officers and clergy. The weather has been very fine. The King received the civil and military authorities at the Royal Castle at 3.15 p.m., after his solemn entry into the city. His Majesty expressed to them his thanks, and said that he was full of confidence in the future development of all interests under the free action of all classes of the people.

The superior council of the Evangelical Church of Prussia has addressed the following circular to the Consistories:—

The King has deigned to decide that all the Prussian people shall assemble on the 18th, the day of his coronation, to address to the Lord, in conjunction with his Majesty, thanksgivings and prayers, and that a solemn service shall be celebrated in all the churches of the country at ten o'clock in the morning of that day.

The semi-official *Prussian Gazette*, in a leading article on the visit of the King of Prussia to the Emperor Napoleon, says that the cordial meeting of the two Sovereigns affords the country good prospects of an increase of the peaceful and friendly relations existing between Prussia and France, and that the cordial reception of the Royal guest by the French people justifies the supposition that France, no less than Germany, appreciates the value of these friendly relations, and regards them as a valuable token of a satisfactory future.

POLAND.

PROCLAMATION OF A STATE OF SIEGE.

WARSAW, Oct. 13.—Fresh manifestations are announced to take place on the 15th October, in memory of the battle of Macziewice, in which the Poles, led by Kosciusko, fought against the Russians. The party which has organised the meeting at Haradla, for the 15th Oct., is making every effort to ensure the success of the manifestation intended to be made on that occasion.

WARSAW, Oct. 14.—A proclamation, published to-day, declares the Kingdom of Poland to be in a state of siege. The military have pitched their tents in the public squares and places of Warsaw. The wearing of mourning or of mourning insignia is prohibited.

RUSSIA.

On the 6th of the present month the University of St. Petersburg was closed. Count Putiatin sent for the professors and spoke of the necessity of checking a movement on the part of the students which he looked upon as dangerous. The professors differed from him, and, after an unsatisfactory interview, it was ordered that the lectures be discontinued for an indefinite period. This step is looked upon as the beginning of a great reaction, and has already caused immense excitement.

Rumours reach us (says a Warsaw letter) of things being in a terrible state in Russia, and even the Russians themselves admit it. A superior officer not long since said, "I really do not know whether I shall get anything at all from my estates this year."

A slight popular demonstration was attempted in Warsaw on the occasion of the obsequies of the archbishop of that place, but it was suppressed easily.

TURKEY.

At the second conference of the European Commission on the subject of the union of the Danubian Principalities, great differences of opinion prevailed among the representatives respecting the reserves made by the Porte in acceding to the union. There appears to be great difficulty in arriving at an understanding on this question.

It is asserted that, notwithstanding pressing orders from Constantinople, Omar Pacha does not venture to attack the Montenegrins, because he has but little confidence in his army. He is also apprehensive of a general insurrection in the surrounding provinces, and mistrusts Servia.

The whole of Montenegro is in arms, and the country is being fortified.

Continual desertions, caused by insufficient rations, and deficiency of billeting accommodation, have reduced the number of the irregular Turkish troops at Gatzko by two-thirds.

The Sultan has ordered the re-organisation of

the Imperial Guard, which is to consist of 25,000 men.

It is said that the Servian deputation, before leaving Constantinople, broke off all negociation with the Porte.

The official *Dresden Journal* publishes a letter from Turin, asserting that General Mieroslawski had been summoned to Genoa, to organise an expedition destined for Montenegro, and also to excite insurrection in the Sclavonian provinces of Turkey. According to the same letter, this expedition would afterwards revolutionise the Austro-Danubian provinces, and would proceed as far as Gallicia. It is likewise asserted that the Governments of Servia, Montenegro, and the Danubian Principalities concur with General Mieroslawski in this project.

MADAGASCAR.

It is announced in the Paris papers that a high naval officer is to be specially despatched by the Emperor to present an autograph letter to the King of Madagascar.

Despatches have been received in Paris, from Reunion, to the 7th of September, bringing later intelligence from Madagascar. Since the death of the Queen, and the short struggle in which her nephew was killed, the utmost tranquillity has prevailed in the island. The foreigners established in the country intended to wear mourning for a month, and the ships in the harbour of Tamatave hoisted their flags at half-mast for three days. The body of the late Queen was embalmed, and the King, her son, remained by it in prayer for six days, according to custom. The King, since he began to attend to public business, has received numerous deputations of Europeans, whom he addressed in the most liberal and reassuring manner. Since the death of the Queen the intercourse between Reunion and Madagascar had revived, and at the date of the despatches was very active.

A correspondent of the *Independance Belge* states that the new King of Madagascar, Radama II., is about to send an embassy to France. It will consist of ten of the native nobles and the Military Governor of Emyrne.

CHINA.

DEATH OF THE EMPEROR.

A telegram, *viâ* St. Petersburg, announces the death of the Emperor of China. The event is said to have produced no change in the position of affairs in China. Prince Kung was exercising the functions of the head of the Government, with the title of Regent, which he will retain till the succession to the Throne is decided.

Everything was quiet in the city of Pekin.

JAPAN.

The state of affairs in Japan has not improved. There is, however, no alarming event to note, although alarms are of daily occurrence. The British consulate at Kanagawa has been turned into a stockade, and is guarded by armed Yacunins.

The wounds inflicted on Mr. Oliphant in the late murderous attack on the British Legation are not dangerous. He will, however, return to England.

AUSTRALIA.

The telegraphic advices from Melbourne are to August 26th. The disturbances between the Europeans and Chinese at Lambing Flat, in New South Wales, have terminated, and order is restored.

The shipments of gold since the departure of the last mail are confined to 72,886 ounces, which were despatched by the Anglesea.

The preparations for military operations in New Zealand are suspended.

FOREIGN MISCELLANY.

The ports of Portugal are opened for the admission of foreign grain until April, 1862.

Letters from Havannah report that the cultivation of cotton had begun to occupy considerably the attention of landowners throughout the island.

The King of Prussia was born on the 22nd March, 1797, and is consequently sixty-four years and six months old.

HOMŒOPATHY IN A PALACE.—The principal subject noticed in the Madrid journals of the 5th is the continued illness of the little Princess Dona Concepçion. Her Royal Highness was in such a state that nothing short of a miracle could, it was said, save her. When the Queen resolved to place the Royal child in the hands of homœopathic doctors the principal physician of her Majesty, Dr. Corral, at once resigned his office, and the second, Dr. Drument, left the palace.

THE FRENCH EMBASSY TO THE PRUSSIAN CORONATION.—A Paris letter in the *Journal de Rouen* says:—"The Emperor on Monday signed at Compiègne the degree allowing 200,000f. to Marshal M'Mahon for the expenses of his mission to Königsberg. To give an idea of the grand display the Marshal will make on this occasion, it will suffice to see at Binder's the four carriages he will take with him. The finest, which was used at the coronation of the Emperor of Russia, has had 20,000f. expended on it in repairs."

OPIUM CONSUMPTION IN THE WEST INDIES.—The consumption of opium, so mischievous in China, appears to be extending to the West Indies. We learn from Demerara that a bill had been introduced into the Court of Policy to regulate the sale of this drug, the use of which is greatly on the increase among the immigrant and coolie population, and producing serious mischief. It is proposed to confine the sale of the drug to the druggists, who may take out a license for the purpose, and to prohibit the vendors from supplying it to any person except on the prescription of some duly qualified medical practitioner.

EARL GRANVILLE AND THE CHANCELLOR OF THE EXCHEQUER IN LIVERPOOL.

On Thursday, the Liverpool School of Science—an institution formed in connexion with the Free Library and Museum for the class study of science—was formally inaugurated by Lord Granville, Lord President of the Council. The gallery of the school, which, like the Free Library and Museum itself, was erected at the expense of Mr. William Brown, will comprise specimens of inventions and other matters of scientific interest and value, and will consist of four storeys. It is not yet finished, in consequence of the recent strike in the building trades, but the other arrangements for the school having been completed, it was determined to open the establishment and commence class operations. Earl Granville, the Right Hon. W. E. Gladstone, M.P., Mr. W. Fairbairn, C.E., and several other gentlemen, accepted the invitation to the inauguration. In the morning, a numerous party, comprising Earl Granville and other visitors, accompanied by the Mayor, Mr. W. Brown, and several local gentlemen, made a tour of the principal public buildings, and particularly inspected the Free Library and Museum. The visitors were conducted over the great central hall, which has been fitted with a varied and fine collection of casts from antique and modern sculpture; thence to the lecture-theatre, which will accommodate 500 persons; and thence to the upper portion of the museum. The visitors passed through the reading-room and library, and then proceeded to the Liverpool Institute, in Mount-street, where the Government Art Exhibition, and a large collection of valuable paintings, are at present deposited. The distinguished visitors called at the Roman Catholic Training College, in Mount Pleasant (the only local Roman Catholic institution which enjoys the Government grant), and here an address was presented. They afterwards visited some of the docks, and the Akbar Reformatory.

In the evening a public meeting was held at St. George's Hall, which was crowded in every part. Mr. J. SAMUELSON, the secretary to the committee, stated that the object of the institution was to aid the industrial classes and others of both sexes in procuring instruction in natural history, geology, chemistry, mathematics, geography, and mechanical and experimental physics, the school being supported by voluntary contributions, students' fees, and Government grants. Eloquent speeches in support of the institution were afterwards delivered by Lord Granville and Mr. Gladstone.

Earl GRANVILLE moved the first resolution:—

That it is highly desirable that the means of obtaining instruction in the leading branches of science should be extended in Liverpool.

The Exhibition of 1851 showed that, however eminent we were in a certain branch of science, the other nations were fast competing, and some even almost distancing us. It was impossible but that some present should have been across the Atlantic and remarked the progress made in the application of science to art by that great nation, at a time when they were happily engaged in the arts of peace, and not as now suffering some of the worst calamities of war. (Cheers.) Having alluded to the progress of science on the Continent, his lordship expressed his satisfaction at the movement in favour of increased scientific education on the part of the Universities, particularly that of Cambridge. He paid a high tribute to the generosity of the Chancellor of the Exchequer, who, rigidly careful of the country's money in other matters, was just—if not generous—in his support of education and in the cause of science. His lordship believed that the exertions of the department of science and art had been most useful in the diffusion of sound scientific instruction throughout the country, and had immensely improved the character and capabilities of scientific teachers. The result of this extension of scientific knowledge must, in his opinion, in an enormous degree tend to promote the welfare and prosperity of the country. (Cheers.) His lordship, in conclusion, drew attention to the local advantages which the pupils of a school of science in a town and port like Liverpool, where the products from all parts of the world were collected, and where some of the highest engineering illustrations were also to be found, must have.

Mr. FAIRBAIRN, C.E., President of the British Association, seconded the resolution, tracing the progress of science chiefly in engineering works. The resolution was then put and carried.

The Right Honourable W. E. GLADSTONE, who was received with loud cheering, moved the next resolution:—

That the School of Science about to be established is eminently calculated to promote the beneficial effects enumerated in the report.

He paid a warm tribute to the munificence of Mr. W. Brown, who, in addition to the erection of a free library and museum, had given a building for the School of Science. Touching upon the subject of science generally, Mr. Gladstone noticed the effect of chemistry upon manufactures, and of geology upon mining industry, the increase of the supply of gold, and the general advancement of the wealth and commerce of mankind. The most scientific works had been frequently suggested by the contemplation of the most humble effects. Watt had gathered his idea of constructing a pipe of peculiar strength by scientifically examining the shell of a lobster. To Sir I. Brunel the common earth-worm suggested the Thames tunnel; and Wedgewood derived his most beautiful designs from a contemplation of natural objects. Following out this train of thought, the speaker in stating the origin of the oar, the wheel, and the plough, ascribed the first to the motion of birds' wings in cleaving the air; the second to the gyrations of a peculiar kind of hawk; and the third to an intelligent observation of the habits of that very humble but useful animal, the pig. (Laughter and cheers.) This contemplation of natural objects, and application of the experience so gained, had brought men from the humblest stations to the foremost positions. For example, George Stephenson and Hugh Miller. The right hon. gentleman, in eloquent language, denied that the cultivation of science tended to foster intellectual pride, and contended that, though the truths of science did not lie in that highest region of our nature, which was reserved for Gospel revelation, they were yet subsidiary to that revelation. The munificent founder of the Liverpool School of Science was entitled to cheer himself with the belief that he had not only been contributing to the intellectual advancement, material progress, and innocent recreation of his fellows, but had been subserving a high and moral purpose, and aiding the work of the teacher of religion. In conclusion, Mr. Gladstone expressed a hope that the institution would progress in a manner worthy of the town of Liverpool.

The Hon. ALGERNON EGERTON, M.P., seconded the resolution, which was carried unanimously.

Mr. W. BROWN moved a resolution pledging the meeting to support the institution just recommended.

Dr. LANKESTER supported the resolution. He described the nature of the studies pursued at the National School of Science. It might be said that Liverpool had got on very well without much knowledge of science, but he asserted that all the great and magnificent works of which Liverpool could boast, all her wealth, and the greatness of her commerce, were but so many monuments of the triumphs of science.

The MAYOR of MANCHESTER also spoke in support of the resolution, which was adopted.

The meeting soon afterwards closed.

EARL RUSSELL IN THE NORTH OF ENGLAND.

A numerously attended meeting of the inhabitants, called by requisition to the Mayor, was held on Saturday, in the Guildhall, Newcastle-on-Tyne, to consider an address to be presented to Earl Russell. The Mayor occupied the chair. Mr. W. L. Harle moved the address, which was seconded by Mr. G. Bradley, and adopted unanimously.

Earl Russell visited Sunderland on Saturday, and received an address from the Mayor and Corporation. The noble lord, in his reply, congratulated the people of Sunderland on the increasing trade of their port, and expressed his hope that our relations with Germany and the north of Europe would lead to permanently increased trade. His lordship met with a most enthusiastic reception.

On Monday his lordship's visit to Newcastle took place. He was enthusiastically received, and in the course of the day the Corporation address was presented to him in the Music-hall, Nelson-street. In replying he said:—

The nature of our institutions and the genius of our people, while they sanction and promote the utmost freedom of discussion, are adverse to needless change, and therefore it behoves every friend of progress to wait with patience, and to argue with calmness till public opinion is fully convinced, and the national mind puts its seal on the measures introduced into the Legislature. From this maturity of deliberation, it follows as a consequence that our steps in the direction of popular privileges are seldom or never retraced, and that path, which has been painful and arduous in the ascent, is easy and tranquil on the summit.

The evening banquet was given in the new Town Hall. The Earl of Durham occupied the chair. Amongst those present were the Right Hon. T. E Headlam, M.P., Mr. W. B. Beaumont, M.P.; the Attorney-General (Sir W. Atherton), Mr. Henry Pease, M.P., Mr. W. D. Seymour, Recorder of Newcastle, the Right Hon. Lord Hastings, the Right Hon. W. Hutt, M.P., Mr. R. D. Shafto, M.P., Mr. Adams, M.P., and Sir W. Armstrong. After disposing of the usual loyal and patriotic toasts, the noble Chairman gave the "Health of Earl Russell" (prolonged cheers).

Earl RUSSELL then rose amid a storm of applause. When silence was restored his Lordship addressed the assembly commencing with a retrospect of the great political reforms which he helped to carry. There was, he said, a principle which ran through many of the measures of their times, and show an improvement in the general principles of government.

What I mean is this that a great part of our task, for instance, all our measures in favour of religious liberty, relieving first the Protestant Dissenters, then the Roman Catholics, and lastly and recently, the Jews, and all our measures with regard to Free Trade, have been measures not introducing new plans, not founded upon skilfully devised schemes, but have been merely unloosing the fetters which statutes and laws had placed on the due liberty of the subject (applause). It is the business of Government to maintain internal peace, to settle the civil relations which should prevail among the community, to defend the independence of the country abroad, but Governments have sought more than this; they have sought to lay down rules of faith to which they have asked men, under pain and penalty of punishment, to adhere, quite ignorant that they (the Government), were utterly unable to frame rules of faith which should fetter the conscience (applause). To take the

other instance to which I am alluding—viz., that of Free Trade, what struggles we have had now going on for nearly forty years in order to enable men to do that which is perfectly innocent in itself, to exchange the products of their industry against the products of the industry of others which were objects of use, of comfort, or of enjoyment! (Applause). . . . . Governments and legislatures have presumed that they should be profitable, by laying down rules for the country at large, not seeing that if you leave men to their freedom they would find out themselves what were the occupations which would be most profitable, what were the goods which they thought they could manufacture, what was the article of commerce which they could produce to the best advantage. It is, therefore, not only that we have passed some very excellent measures, but that we have enlarged and enlightened the whole machinery of government, when we say that there are certain things in which Government ought not to interfere—upon which the man himself, the subject, is the best judge, and to him must be left the choice of his occupation. (Cheers.) Above all, I am happy to say we have it not in this country, but in many countries people consider that it is a part of the duty of Government to fetter and to bind the talents and abilities of men; and that upon no subject of politics, upon no subject of morals, upon no subject of literature even, should men use the talent with which God has endowed them without the control and permission of the officers of the Government. (Cheers.) Such, gentlemen, then, have been the general principles upon which these measures to which I allude have been passed. They have been sound principles, and as I have said, I trust they will apply in future times to many other cases of a similar kind. (Cheers.)

His lordship then referred to the question of Italian independence, and was greeted with loud applause when he said that the Italians declared that the independence of Italy could not be fully consummated unless Rome, the capital, was in their hands.

I may say that I am sure they will be willing to found in that city an Italian government, and that in a part of Italy associated with ancient glory and with ancient institutions; but then, as Italy has not Rome, they cannot make it a kingdom. Well, on the other hand, the Roman Catholics of Europe say that they require that the independence of the Pope should be respected, and many say that it cannot be respected without a territorial government. That is a discussion which has been going on for some time, and I observed in what I was reading this morning, an Essay by one of the most learned ecclesiastics of Italy, that the opinion is now gaining ground that whether the temporal power ought to become the right of the King of Italy, the spiritual power will be more felt, will be more respected, and will be exercised more fairly if the spiritual was separated from the temporal. In the conclusion of the discourse to which I have alluded he says that is what is wished by those in Italy, and that is what is wished in most civilised nations in the world. (Applause.) This, as I have said, is not a question upon which we can take the initiative, but this I will say, that I think that what that learned ecclesiastic has proposed, and which is in consonance with the opinions given by that statesman now so much regretted, Count Cavour, will furnish a solution to the Italian difficulty, and that it will be a great means of securing the after independence and happiness of Italy.

His lordship then turned to the Americans, divided into two hostile sections, contending together, not upon the question of slavery—though that, he believed, was the original cause of the conflict—not contending with respect to free trade and protection, but contending as so many States of the Old World had contended, the one side for empire and the other for power.

Far be it from us to set ourselves up as judges in this matter, but I cannot help asking myself, as affairs progress in the contest, to what good end can it lead? Supposing this contest ended, by the reunion of its different parts, and that the South should agree to enter again with all the rights of the constitution, should we not again have that fatal subject of slavery brought in along with them? (Hurrah.) That subject of slavery, which caused, no doubt, the disruption, we all agree must, sooner or later, cease from the face of the earth. (Cheers.) Well, then, gentlemen, as you will see, if this quarrel could be made up, should we not have those who differed from Mr. Lincoln at the last election carried back into the Union, and thus, sooner or later, the quarrel would recommence, and, perhaps, a long civil war follow? On the other hand, supposing the United States completely to conquer and subdue the Southern States, supposing that should be the result of a long military conflict, supposing that should be the result of some years of civil war, should we not have the material prosperity of that country in a great degree destroyed, should we see that respect for liberty which has so long distinguished our North American brethren, and should we not see those Southern men yielding to force, and would not the North be necessitated to keep in subjection those who had been conquered, and would not that very materially interfere with the freedom of nations? And, if that should be the unhappy result to which we at present look forward, if by means such as these the reunion of the States should be brought about, is it not the duty of those men who have embraced the precepts of Christianity to see whether this conflict cannot be avoided?

Earl Russell then referred in general terms to his responsible duties as Foreign Minister, and passed a high eulogium on Lord Palmerston, who had ever devoted his attention to keep clear and unsullied the honour, and unimparied the interests of England, and whom it was his own privilege to help in that great task.

I do feel that to be thus intrusted with such a task by the people of so great and so free a country as this is something that makes public life worth having—(cheers)—that relieves its labour,—(cheers)—that lightens its anxieties,—(cheers)—and, I may add, that while that task is thus rendered honourable, while it is one which a man may be proud to undertake, it is no small addition that if he has acted, upon the whole, for the benefit of his country, whatever errors and mistakes he may have made at times, he will meet from such an assembly as the present a kind and indulgent acceptance of his efforts; and that, at all events, they will give him credit for the firm intention to do for "Old England" all that he could.

His Lordship then resumed his seat amidst loud and prolonged applause.

A great many other toasts were given, and the meeting broke up about ten p.m.

LORD PALMERSTON ON COMPETITIVE EXAMINATIONS.

The distribution of certificates to the successful candidates in the recent Oxford Middle-class Examinations of the district took place on Friday afternoon in the Carlton-rooms, Southampton. There was, of course, a very crowded and brilliant attendance. The members of the corporation, in their robes of office, were present. When Lord Palmerston entered the hall he was received with loud and protracted cheering. The Mayor presided on the occasion.

The Rev. W. Sells, one of the secretaries, read the report of the local committee, which stated that this year the number of candidates for examination, as well as the proportion of prizemen, was considerably larger than last year; though none of the candidates attained the first class, either senior or junior, yet out of nineteen actually examined no fewer than fourteen passed; and that all showed themselves interested in their work and anxious for the advantages which the University of Oxford was so generously affording them.

The Bishop of Rochester moved the adoption of the report, which was seconded by the Rev. J. S. Wright.

Lord Palmerston then distributed the certificates. Each of the candidates when he appeared on the platform was hailed with marks of approbation. There were fourteen in all. and to the most distinguished of them the noble lord addressed a few words of commendation and encouragement.

A vote of thanks to the noble lord was moved by the Hon. and Rev. T. Harris, seconded by Mr. Falvey, and carried with acclamation. The last named speaker remarked that, though the English people often exercised the privilege of abusing their Prime Ministers, yet they were ready to say of Lord Palmerston, in the words of a late eminent statesman, "We are all proud of him."

Lord Palmerston then rose, and in the course of his address, marked by his usual geniality of tone, expressed the pleasure with which he, a member of the University of Cambridge, distributed certificates arising out of examinations of the sister University of Oxford. He then proceeded to speak of competitive examinations:—

Certain objections have been made to the system of competitive examinations. Some people say it leads to cramming. It often happens that when mankind seize upon a word they imagine that word to be an argument, and go about repeating it, thinking they have arrived at some great and irresistible conclusion. So, when they pronounce the word "cramming," they think they have utterly discredited the system to which that word is by them applied. Some people seem to imagine that the human mind is like a bottle, and that when you have filled it with anything you pour it out again and it becomes as empty as it was before. That is not the nature of human mind. The boy who has been crammed, to use the popular word, has, in point of fact, learned a great deal, and that learning has accomplished two objects. In the first place the boy has exercised the faculties of his mind in being crammed, and in the next place there remains in his mind a great portion of the knowledge so acquired, and which probably forms the basis of future attainment in different branches of education. (Hear.) Let nobody, therefore, run away with the notion that competitive examinations are not of great and infinite value, because there are men who instruct the candidates in those branches of knowledge respecting which the examinations have to take place. Depend upon it that the boy who is crammed, if he is crammed successfully, not only may succeed in the examination for which he is preparing, but is from that time forward more intellectual, better informed, and more disposed to push further the knowledge which by that cramming he has acquired. (Cheers.) It is also said that you are teaching young men a great variety of things which will be of no use to them in the career which they are destined to pursue, and that you are pandering to their vanity by making them believe they are wiser than they really are. These objections, also, are in my opinion utterly futile. As to vanity and conceit, those are most vain and conceited who know the least. (Hear, hear.) The more a man knows, the more he acquires a conviction of the extent of that which he does not know. (Hear, hear.) A man ought to know a great deal to acquire a knowledge of the immensity of his ignorance. (Cheers.) There was a very sharp, shrewd gentleman, well-known in former times, named Mr. Harvey Coombe. He was conversing one day with a friend, of whose attainments he had no very high opinion, and having made some observation, his friend said, "Well I am sure I don't know." "You don't know!" said Mr. Harvey Coombe, "I tell you what, my friend, what you don't know would make a very large book." (Cheers and laughter.) The same may be said of the great mass of mankind; and let no parent be deterred from sending his son for competitive examination by the notion that he would get much beyond the titlepage of that great book. (Cheers and laughter.) If competitive examination is not liable to objection upon the score that it tends to raise undue notions of superiority on the part of those who go through it, so also it is a great mistake to imagine that a range of knowledge disqualifies a man for the particular career and profession to which he is destined. Nothing can be more proper than that a young man, having selected a particular profession, should devote the utmost vigour of his mind to qualify himself for it by acquiring the knowledge which is necessary for distinction in that line of life; but it would be a great mistake for him to confine himself to that study alone, and you may be sure that the more a young man knows of a great variety of subjects, and the more he exercises his faculties in acquiring a great range of knowledge, the better he will perform the duties of his particular profession. (Cheers.) That sort of general knowledge may be likened to the gymnastic exercises to which soldiers are accustomed. It is not that it can be expected that these particular movements would be of any use to them on the day of battle; but these gymnastic exercises render their muscles flexible, strengthen their limbs, invigorate their health, and make them better able to undergo fatigue, and to adapt themselves to all circumstances. So with a wide range of study; it sharpens the wits; it infuses general knowledge into the mind; it sets a young man thinking; it strengthens the memory and stores it with facts; and in this way makes him a better and more able man in the particular profession which he is intended to pursue. (Cheers.) Even unsuccessful competitors gained a great deal. They succeeded in acquiring a great deal of useful knowledge; they succeeded in acquiring habits of mind and powers of thought, and of application, which would be of use to them during the rest of their lives. (Loud cheers.)

THE "NIL DURPAN" CASE.

We are authorised to state that there is no foundation for the report that the Rev. James Long may be shortly expected in England to prosecute an appeal to the Privy Council. Mr. Long's lengthened service in India (upwards of twenty years) will, in all likelihood, necessitate his return to Europe in the course of next year; but he has no intention of leaving India for some months to come.—*Record.*

The Committee of the Aborigines Protection Society have adopted an address of sympathy to the Rev. James Long, which concludes as follows:—

We do not, of course, enter into the question as to whether or no the "Nil Durpan" contains a true picture of the indigo planting system; suffice it to say, in answer to those who state that the drama is calculated to create a false and injurious impression concerning indigo planters, that when we received it we took it simply for what its editor represented it to be—an expression of the native mind upon a grave public question—a question so grave, indeed, that it had already occasioned a popular outbreak in Lower Bengal, and had threatened to involve the country in all the horrors of a servile war. It is absurd to suppose that any English reader of the play would regard "Mr. and Mrs. Wood" as a type of indigo planters and their wives generally. Is it not a fact that exaggeration is the characteristic of all dramas, and that their very construction and object forbid that they should be an exact portraiture of real life? No: if we desire to understand the actual treatment of the ryots, we should go, where, indeed, we have gone, to the evidence submitted to the Indigo Commission, and to the Report based thereupon, and we find there facts startling enough to awaken our indignation without there being the least temptation for us to draw upon the imagination of a playwright.

We must not permit ourselves to condole with you, Sir, on your persecution. You have suffered in a good cause—the cause of your divine Master—the cause of the poor, the needy, and the oppressed. The sympathies of Christian England are with you. The natives of India have vied with each other in their expressions of regard. Your missionary brethren have bestowed upon you their cordial commendations. Lastly, you must be sustained by a consciousness that you have performed your duty, and that your persecution will tend to open the eyes of the world to the real character of the system which has incarcerated you in jail; and that, by the force of a living example, you have commended Christianity itself to the acceptance of the teeming millions of India.

Court, Official, and Personal News.

On Wednesday last the royal party paid a visit to the Duke and Duchess of Athole at Blair Castle, and afterwards rode up Glen Tilt (escorted by the Duke) to Bynock-lodge, at which place the Duke of Athole took leave of her Majesty. The Countess of Fife received the Queen at Bynock, where the Royal party took tea, after which, carriages being in readiness, the Royal party returned home to the Castle, arriving at eight o'clock in the evening. On Thursday the Queen, accompanied by the Princess of Hohenlohe, and the Princesses Alice and Helena, Prince Louis of Hesse, and Prince Arthur, drove to the falls of the Garivalt. The Prince Consort went out deer-stalking. The Prince of Wales drove to Birk-hall, and honoured Mrs. Gordon by a visit. Sir George Grey has succeeded the Duke of Argyll as Minister in attendance upon her Majesty. On Friday the Queen held a Privy Council for the further prorogation of Parliament. The Council was attended by the Prince Consort, the Duke of Argyll, and Sir George Grey. The Queen's dinner party included the Princess Helena, Sir Charles and Miss Phipps, Mr. William Russell, and Dr. Robertson. The members of the Crathie Musical Association had the honour of performing in the evening before her Majesty and the Prince Consort.

The Prince of Wales is about visiting the Duke of Newcastle. The greatest preparations are being made at Clumber-park for his reception. He is expected to arrive this day. The nobility and several of the leading families resident in the district are invited to meet his Royal Highness, who will receive from the inhabitants of North Notts a hearty welcome.

Prince Arthur, attended by Major Elphinstone, arrived at Buckingham Palace on Friday morning from Balmoral. His Royal Highness left town in the afternoon, attended by Major Elphinstone, for Windsor Castle.

It is stated that Prince Leopold will not pass the ensuing winter in Southern Italy, as was originally intended. A house has been taken for his Royal Highness at Cannes, close to the villa of Lord

Brougham, and the young Prince will proceed thither in a few weeks in charge of Sir Edward Bowater.

We learn from the *Liverpool Albion* that the Earl of Derby, during the early part of last week, entertained a number of distinguished visitors at Knowsley Hall, and for several days was reported as not very well. On Friday, however, he was stated to be much better. [It seems, then, that his lordship has not been to Hungary.]

Lord Monck, the newly-appointed Governor-General of Canada, sailed from Derry on Thursday in the Canadian steamer North Briton, for the seat of government.

The first Cabinet Council of the season is to be held this day.

With reference to recent statements and rumours as to the further increase of the military force now in New Zealand, we believe we may state that no such augmentation is likely to be made. We understand that the Duke of Newcastle looks forward with hope to the effect likely to be created among the natives by the arrival of Sir George Grey, whose personal popularity, coupled with the fact that he comes unfettered by any previous complications, and in the light of an arbitrator, as it were, will hardly fail to bring to an end this most disagreeable conflict.—*Army and Navy Gazette.*

Law and Police.

THE CHARGES OF ROBBERY AGAINST A CLERGYMAN.—A further examination of the case of the Rev. Henry Holloway, charged with various railway robberies, took place at the Westminster Police-court on Friday. He was definitely committed for trial on four cases. The case of stealing a leather bag belonging to the Rev. T. Gregory was then proceeded with. Mr. Gregory, in giving evidence, was deeply affected. He said he had known the prisoner for thirty years, and the prisoner's family had received great kindnesses from witness's family. He would have given the world not to have been called there. The witnesses in this case were then bound over to prosecute. A further remand in the other cases then took place until Friday.

THE CAB OUTRAGE IN DUBLIN.—The inquiries which the police have made, with a view to bring to light the perpetrator of the brutal outrage upon a young lady in the suburbs of Dublin (of which particulars have already appeared), have resulted in the apprehension of a cab-driver, named John Curran. He was examined before the magistrates on Saturday. Very little evidence was brought forward, owing to the absence of the lady, who is still suffering from illness. The prisoner had averred that he went to bed at ten o'clock on the night the offence was committed, whereas his mistress—a cab-owner—swore that it was not till beween eleven and twelve o'clock that he presented himself to her to settle the day's account. A witness named Agnes Wyle declared that she was in Sackville-street on the night in question, and that she recognised the prisoner as the driver of the cab in which the lady rode away. She also pointed out Mr. Jolly as the gentlemen who accompanied the lady. At this stage of the proceedings the magistrates granted a remand till Wednesday next. It appears that on Friday the whole of the cab-drivers of Dublin were passed in review before the lady and her brother, in the Lower Castle Yard.

THE BILSTON MURDER.—The seven men arrested on the charge of murdering Mr. Baggott were on Friday brought before the magistrates. They have permitted the publication of the confession made by Maddocks. He acknowledges to taking part in the robbery, but throws the whole blame of the murder on David Brandrick. At the close of the examination the magistrates committed Thomas Lilley, Hezekiah Webb, and Samuel Bills for trial for the wilful murder of Mr. Baggott. The inquest terminated on Friday. After an absence of about half an hour the jury returned with the unanimous verdict of "Wilful Murder" against Jones, Brandrick, Jukes, and Maddocks. After the Coroner announced that the men against whom the verdict had been pronounced were now committed at the next Staffordshire Assizes, Brandrick sat down and the police detected him pulling off his shoes. These they had reason to believe he was about to hurl at the coroner and chief constable, and they handcuffed him. The seven have been kept in two cells—Jones, Brandrick, and Jukes in one, and the other four prisoners in the other. At about one o'clock on Friday morning the police heard a noise in the cell of the first three, which excited their suspicion. They found that an effort was being made to loosen a brick out of the wall, just beneath the framework of the window, the panes in which they had previously broken, and through which they had thrust their legs. The only implement they could at all have procured was the handle of a cane, but even this could not be found. During the remainder of the night a guard was placed outside the cell.

Miscellaneous News.

THE NAVY.—There are fifty-four ships of war now under construction at the Royal dockyards and private yards, many of which are in a very forward state for launching. These vessels will carry an aggregate of 1,254 guns, are of 10,930-horse power, and 95,255 tons.

DIMINUTION OF DRINKING HOURS.—An association has been formed in Hull, under the auspices of the clergy, and ministers of various denominations, and of leading gentlemen in the town and neighbourhood, for "obtaining a legislative enactment to prohibit the sale of intoxicating liquors, between the hours of eleven on Saturday night and six on Monday morning;" and, in order to secure unity of action, branch associations are to be formed in every town.

INCREASE OF INTEMPERANCE IN BELFAST.—It is somewhat melancholy to know that, despite all the efforts to advance moral reform in various directions, and notwithstanding the suffering which at present exists among the working orders from partial or total want of employment, there were brought before the magistrates at our police-court, during the last four weeks, no fewer than 247 persons charged with being publicly "drunk," or "drunk and disorderly." With few exceptions, convictions followed; and the fines and costs of court imposed exceeded 90*l.*! As usual a considerable proportion of delinquents had previously paid fines frequently or suffered periods of imprisonment.—*Belfast Paper.*

MR. MUDIE'S LIBRARY is certainly one of our London marvels. The British Museum contains a little more than half-a-million books. Mr. Mudie has added to his collection in three years, upwards of half-a-million volumes. The books consist chiefly of history, biography, travel and the higher class of fiction. The following are the exact figures, and they are so remarkable as to deserve being put on record:—History and biography, 123,279; travel and adventure, 71,646; fiction, 237,546; miscellaneous, including works of science and religion, and the leading reviews, 115,518; total, 547,989. We suppose there is no instance in literary history of such a growth, under either public or private enterprise. The rate of increase continues.—*Athenæum.*

QUEEN'S UNIVERSITY, IRELAND.—The ceremony of conferring degrees and honours connected with the Queen's University, Ireland, took place on Friday. The presentations were made by the Lord-Lieutenant, who delivered one of his proverbially graceful speeches. But the speech of the occasion was made by Sir R. Peel, the new Irish Secretary, who spoke at some length and with considerable point. He strongly urged that the colleges which are combined in the Queen's University should, in the matter of scholarship and exhibitions, be placed on a par with the Scotch universities, and as an earnest of his feelings on the subject he himself undertook to establish three scholarships of 40*l.* a-year each for a period of ten years. He also dwelt upon the claim of Dublin to the possession of a college similar to that which exists at Belfast, Cork, and Galway.

SUICIDE OF LORD FORTH.—A lamentable affair has occurred at Gloucester. It appears that Viscount Forth, a young nobleman, the only son of the Earl of Perth, had, after separating from his wife, formed a *liaison* with a Mrs. Lloyd, a lady of fortune, who had separated from her husband. They resided in retirement at Gloucester, where Mrs. Lloyd gave birth to a daughter a short time ago. Mrs. Lloyd, however, never rallied, and died on Tuesday. Lord Forth was inconsolable for her loss, and drank heavily, attempted to cut his throat, and at last swallowed such a dose of laudanum that he died almost instantaneously. The inquest resulted in a verdict of temporary insanity. The surgeon, in his evidence, stated that, if his constitution had not been impaired by intemperance, he would, in all probability, have recovered.

COTTON GROWING IN JAMAICA.—The advice by this packet continues most favourable. The agent of the Cotton Company put in an additional 22 acres since the last packet sailed. The Egyptian seed which the company sent out by steamers turned out very good, and was in fine growth. Some of the cotton planted in May was putting forth blossoms. The governor was about to plant forty acres on his estate, adjoining that on which the company's agent had planted and was continuing to plant. The seasons for planting continued favourable, and there was no want of labour. The crop of corn planted with the first cotton was ripening fast, and would soon be stored. The covering of the cobs would serve for making paper pulp, and this, together with the wasting plantain and other such fibres, with which the country abounds, would supply the materials for paper in large quantity. A great number of small settlers had obtained some of the Egyptian cotton seed sent out by the company, and although discouraged by some of the local papers, very large quantities of cotton had been planted by the small settlers in all parts of the island.

BLONDIN AND LEOTARD AT THE POLYTECHNIC.—The scientific principles upon which Blondin and Leotard perform their wonderful feats of balancing receive from Mr. Pepper, the popular lecturer of the Polytechnic, an exposition which creates surprise on the part of his numerous and gratified auditory that what they have looked upon with wonder should be so simple. The art of balancing is shown by a variety of models and experimental and pictorial illustrations to consist in the preservation of the centre of gravity, which is found, for the purpose of demonstration, by applying the plummet, and drawing a straight line from the apex to the base of the object whose centre of gravity it is desired to determine. So long as the line of direction falls within the base there is no chance of a tumble, as was shown by reference to the famous leaning tower at Pisa, and by experiments with the wooden swords used by conjurors. Blondin on his rope at the Crystal Palace was then introduced through the medium of photography and the microscope, and the use of his long balancing pole explained to the audience. A practical exemplification of the art is given, on a rope stretched across the platform, by John Snell, waterman and boat-builder, of Hampton, who lately performed the difficult feat of walking across the Thames on a common towing rope. Snell walk backward as well as forward, and carries a boy on his back. The trapeze feats, which have made Leotard so potent an attraction at Cremorne and the Alhambra, are also explained, and their principle shown to be identical with that of the pendulum.

There is at present in the garden of Mr. Keddie, of Malton House, Stockbridge, an apple tree in blossom.

Literature.

Seaside Divinity. By the Rev. ROBERT FRASER, M.A., Author of "Scientific Wanderings," &c. With Illustrations. London: James Hogg and Sons.

ANOTHER seaside book, having a character and an object of its own, and deserving to be the companion of those who, little versed in natural history, are desirous of understanding and enjoying the phenomena and productions of the sea-shore. Mr. Fraser's series of sketches are not designed to teach geology, or botany, or zoology; and still less do they attempt to preach sermons from natural-history texts. His title indicates the purpose of his book; but may mislead some into the supposition that there is a larger proportion of direct teaching in natural theology than it really contains. He gives outlines of the various branches of marine and maritime natural history,—the characters, aspects, and changes of our sea-shores,—their geological structure,—fossils,—their vegetation,—the phenomena of the ocean, and of winds and tides,—the physiology and botany of marine plants,—and sketches of the many varieties of the animal life of the sea, the rayed animals, the articulata, the mollusca, and the vertebrata. There is no pretension to science. The descriptions are popular and brief; dwelling principally on those things remarkable for form, structure, habit, or adaptation. The interest is well-sustained; and a large amount of knowledge is imparted, while the reader has his curiosity aroused, his observation stimulated, and his intellect quickened, by the rapid glance he takes at charms and wonders the most delightful and absorbing. The lessons on the wisdom, power, and benevolence of God, whose designs and purposes are traced out in the arrangements and laws of nature, and in the structure of animals and the conditions of their life, are rather insinuated than fully stated; the author having prudently preferred to furnish the mind with interesting and ennobling contemplations, which may aid the thoughtful observer "to convert the simplest object which engages his attention into a lesson in Seaside Divinity." The work will be a joy and boon to many to whom fuller studies of its many-sided subject are impossible. It is elegantly produced: and its illustrations bear the well-reputed names of Noel Humphreys, Wolf, Zwecker, and others, and are engraved by the Brothers Dalziel.

THE QUARTERLY REVIEWS.

Of the new number of the *British Quarterly* it may with truth be said that it falls behind none of its rivals in the interest and variety of the topics with which it deals. Rivals, we say, but ought rather to say contemporaries. The *British* occupies its own special ground in relation to religious thought and controversy, and in the discussions provoked by the "Essays and Reviews" takes a broader and, to our thinking, a sounder position than the *North British*, in which Mr. Isaac Taylor has advocated so ably and strenuously the ostracism of these writers from the Church. The *British*, indeed, does the same, but justifies the trial of Dr. Williams in the law courts, not because these tribunals can decide as to the truth of his opinions, but only as to the validity and force of the contract he has entered into as a member of the Established Church. In an article in the present number—"Individual Liberty and Social Right"—the theories of those who appeal to Church authority and of those who advocate latitudinarian subscription—the former represented by the Bishop of Oxford, and the latter by the Rev. F. D. Maurice—are alike rigidly investigated and condemned. The sophistries and contradictions of Mr. Maurice are exposed, and in opposition to the claims for freedom put forward on behalf of the Essayists, it is justly argued that no plea of individual liberty ought to be allowed to exempt a man from obligations to which he has voluntarily assented. The following extract presents an aspect of the case that has, for the most part, been ignored during the controversy. The Latitudinarians in the Establishment plead for the same amount of freedom which Nonconformists have only obtained by sacrificing their share in the national inheritance, viz., the property of the Church.

"They talk about the hardship done to the clergy by refusing to allow them full liberty; they forget that any chains which they wear have been forged by themselves, and they pass over the greater hardship done to those who are now suffering all that these men would have to suffer if expelled from the Church because they will not submit to conditions which those men would renounce without penalty. They appear to regard a man's position in the Church as a personal heritage, of which it is impossible to deprive him without incurring the charge of persecution, and to view the solemnities of subscription as little more than unmeaning forms, with which it is essential to comply, but which it would be monstrous to invest with any importance. There may, possibly, be something in the system of patronage that has tended to foster such a notion, but it is one which cannot for a moment stand the test of examination. For, even granting the right of the patron, that right itself is fenced round with this restriction, that he must exercise it only in favour of those who have given that solemn 'assent and consent' to the formularies of the Church which the law has prescribed."

In reply to Mr. Maurice's claim of an all-embracing charity, it is conclusively shown that the Church for which he is a minister is the real champion of exclusiveness:—

"He may shut his eyes to the fact, but it remains there still; the Church has laid down certain forms which embrace some and shut out others. Why he

should complain of the Evangelical Alliance for cutting off the Latin Church, while he himself subscribes to formularies composed purposely to exclude the members of that Church is to us a mystery. Paley's grand defence of Latitudinarianism is just this,—that the Articles were intended to exclude all 'abettors of Popery,' 'Anabaptists,' and 'Puritans,' and therefore that all may subscribe, even though they do not believe, who do not belong to any of those classes. The Church has been doing, therefore, the very things which Mr. Maurice, as a Churchman, condemns; and the censures he has directed against others come back upon himself as a subscriber to these terms. The question that constantly comes up as we read his statements is, whether he has ever studied the history of his own Church, or the language of his own Prayer-Book; or whether it can be possible that he has fallen upon documents other than those commonly in use, and found some secret records which put an entirely different complexion on the face of her history. Certainly, if he will carefully consider the facts as they are commonly believed, and seek to weigh the exact significance of the language adopted in the formularies of his Church, he will find that these free notions of his are nothing more than the mere phantasms of his own imagination. It may, perhaps, please a man's vanity, and certainly it shows his ingenuity, if he is able to find in documents which men have read for hundreds of years some entirely new meaning; but the probabilities are that here that which is new is not true, and that which is true is not new.

"Is Mr. Maurice ignorant of that Act of 1662, which sent forth from the Church 2,000 of its most earnest and godly men? Surely this was about as bad as anything done by the 'organs of public opinion,' for it not only laid down 'forms of communion,' &c., but it excluded every man who would not accept the Shibboleth then prescribed. He tells us that the causes of the division of the Greek and Latin Churches lay 'in their substitution of some other bond of union for the union in Christ, the Eternal King and High-Priest; in their changing the Name which they profess, and for which their fathers fought, into a mere dogma, derived from an external authority.' His idea seems to be, that the Church of England proclaims the 'uniting Name,' while all beside preach a dogma. Was this Act the proclamation of a Uniting Name? Did not the expelled men of that day, the Baxters, and Jolleys, and Heywoods, preach that Name quite as fully as the bishops and chaplains of the profligate Court of Charles? Do their successors love that Name less, or preach it less boldly or earnestly, than Mr. Maurice himself? Why, then, set up the point in which all are united as a mark of distinction, and ignore the existence of that which really is the wall of partition?'

We are glad to find views so entirely sound and *apropos* to the controversy of the day thus prominently set forth in a great literary organ. In another article the assumption that Christianity is to go down under the influence of modern thought is calmly grappled with. The drift of this practical paper may be gathered from the following extract:—

"On what ground are we required to suppose that Christianity, which established itself amidst the high civilisation pervading the Roman Empire in the age of Augustus, must lose all prestige and place under the influence of the civilisation of our own time? What is there in this later intelligence as compared with the earlier, to ensure this marked difference in Influence? There is really next to nothing in the speculative or ethical thought of the world now, that may not be said to have existed then, if we except what has come from the direct or indirect influence of Christianity. Christianity is a spiritual system, and there is no exception that can be taken to it on spiritual grounds at present that might not have been taken to it when it was first promulgated, or that was not in fact taken to it at that time. Still it survived, grew strong, and has been rooting itself through all the intervening centuries, as in the very brain [and heart of humanity. Physical science, great as its advances have been in these later times, must, from the nature of the case, be all but powerless as directed against forms of thought, against a science having its place above and far beyond the domain of physics. Ethnology and geology may bear some indirect relation to it, or rather to a branch of the records in which its truths are deposited. But even these sciences do not touch those truths. Their effect, at most, would be to modify our views in regard to the historical medium through which those truths have come down to us. And even that they are not likely to accomplish in any material degree. In regard also to historical criticism, there is nothing really new in that direction, even in what is most recent. In its newest form it consists of old principles, extended somewhat farther than before. It is nothing more, and its effect hitherto has been to do more towards establishing the claims of revelation than towards impeaching them. Nevertheless, we are gravely and confidently told, that such is the unprecedented light of our times, that Christianity must pale and pass away before it."

The most elaborate article in the present number is a review of the life and labours of the late Professor Forbes. There is also a critical examination of Mrs. Browning's poems, the fullest since her lamented decease. The remaining papers are, "Old Iceland—the Burnt Njal;" "Discoveries—New and Old," an excellent gossiping paper, from which it would appear that nearly all our nineteenth century inventions were known in theory long ago;—"Bacon and his Critics," a defence of his claim to be regarded as the earliest propounder of the theory of inductive philosophy; "Steam Husbandry," which promises a revolution in British agriculture; and "Our Relations with America," an exposition of the sound principles on which our neutrality is based.

The *National*, which may be regarded as the organ of the new theology, with a leaning to the school of Mr. Maurice, is nevertheless not at all satisfied with the defence of orthodoxy set up by the writers of "Tracts for Priests and People." But if Mr. Maurice is misty, the *National* emulates him. Thus it is said:—"The incarnation is true, not of Christ exclusively, but of man universally, and God everlastingly. He bends into the human, to dwell there; and humanity is the susceptible organ of the divine. And the spiritual light in us which forms our higher life is 'of one substance' with his own righteousness—its manifestation, with unaltered essence and authority, on the theatre of our nature," &c. It is satisfactory to know that a theology thus expressed can never be popular—being indeed quite beyond ordinary comprehension. "Principle and No Principle in our Foreign Policy" is a philosophical essay, the drift of which is that England has departed from her isolated position in respect to foreign countries, while it has decided to prohibit intervention. As might be expected the writer is very bitter against Mr. Bright, and, we believe, to some extent misrepresents his views. "The Great Arabian" is a powerful and well-written sketch of Mahomet's political character. "Street Ballads" opens a new vein in the literature of the lowest class, from which it would appear that these unique productions, which are gradually declining, are by no means so depraved in tone as is generally believed. In "Is Cotton King?" the *National* contributes the most valuable and complete estimate of our prospects of future supply that has come under our notice. The conclusions of the writer are more favourable than might have been supposed, as the following extract will indicate:—

"We do not believe the war will last long, and we do not believe that the blockade will be strict. We expect that much cotton will filter through, and that all will be liberated before many months are over. Even if no American cotton reached this country, yet if we are convinced that none *will* reach us, high prices will attract sufficient quantities from other quarters to relieve us from actual famine—provided, that is, no artificial proceedings on the part of other governments shall extract from us the supply we have secured. And if our manufacturers work short time soon enough, and universally enough, there will be an ample amount of employment, *on the whole*, to afford two-thirds wages to the operative population. But if, relying on indefinite hopes, they should defer this needful precaution, and should use up their stock too rapidly, or disseminate it too unequally, we may endure much misery and some starvation. And if the Americans shall continue their strife with inveteracy and obstinacy, and succeed among them in sealing up their production for the year, yet should be unable to persuade our merchants that such will be the case, prices will advance too slowly to attract from India the million of bales we require. And if, in addition to all this, France and America, or either of them, should, in defiance of political economy and regardless of cost, adopt contrivances and bounties to drain away from us any portion of our scanty stocks, then our condition may become very serious indeed. Such a combination of unfavourable possibilities, however, we feel bound to say, we see no reason for anticipating. But everything is harassingly uncertain."

The *National* also contains a timely paper on "The American Constitution at the present crisis," in which it is argued that the Federalists are greatly hampered by their own institutions, which tend to discourage talent and weaken authority. Though their constitution has made the Americans a nation "to be counted with," "it always contained the seeds of disunion."

The *Westminster Review* deals with the same subject in "The Rival American Confederacies." Like the *National* it believes that the danger of a cotton famine is exaggerated, and with nearly all the quarterlies, regards separation as inevitable, and the best means of solving the slavery question:—

"The abolitionists have it in their power to draw a cordon round the Slave States, which will so isolate them that they will be obliged to entertain projects of emancipation; but for this purpose the North must submit for many years to the neighbourhood of an independent State. This result will have to be acquiesced in, and nothing short of enraged vanity prevents that taking place peaceably and at once, which will at last be left as the only resource of exhausted combatants in a fruitless conflict. . . . The American antipathy to mixed blood is so overpowering that it almost seems like a mockery to tell them that the only course is by absorption into their own race. From this idea the North shrinks with an instinctive horror much greater than the South. This feeling, perhaps the most insurmountable obstacle in the way of negro emancipation, can only be overcome after the South has for many years taken the initiative in the process of amalgamation. Its political connexion with the North would ever prevent it from entering on such a course; but its independence and isolation would, in the course of years, enforce its adoption of that process. The Northern prejudice would wear away with time when no longer brought into direct contact with the object of it; and at last might become so weakened as to admit of a reunion with States in which a mixed race had overcome the servile element to which they owed their origin."

The very elaborate article on "Count Cavour" is in the *Westminster's* best style. A paper on "Trades' Unions" states with force, and not a little coarseness, the workmen's view of the labour problem. Still it is an undoubted advantage to hear both sides of a controversy, especially one in which the masters have the ear of the public. The *Westminster* would not be true to its reputation without parading its anti-Christian sentiments, and the present number abounds in gibes and sneers at orthodox believers and the Bible. In "Biography Past and Present," the writer manages to drag in a prediction that "one day" the lives of theologians and necromancers may be of equal importance. The latest book on "Mormonism" is compressed into a very readable article with an apparent bias in favour of Brigham Young's despotism—perhaps because it a burlesque on Christianity. The polygamy of the Mormons is regarded as a kind of safety valve against prostitution at home! Have we then no colonies? The apologist of polygamy reserves all his severity and sarcasm for Christianity. "The Apocalypse" is a subject peculiarly suited to the rationalistic writers of the *Westminster*. The last book of the Bible is pronounced to be "a daring and wildly beautiful poem," written by a Jew Christian, whose name was John, but who was apparently not one of the Apostles. It is "the Johannic embodiment of a wild popular expectation, which grew out of the preternatural excitement created by the reign of terror of the fifth Cæsar." While, with execrable taste, to say the least, the Apocalypse is treated in the low comic style, the writer, with mock reverence, talks of the bells from the ivy-clothed church towers of our English towns seeming to him "to ring out the darkness of the land; to ring in the Christ that is to be!" We are left in the dark as to the nature and attributes of the Christ of the *Westminster*, but some help is afforded by the announcement that among the prophets of the new era are Shelley, Emerson, Lamennais, and Goethe!

The *Museum* is a complete repertory of facts and observations bearing on education, and the articles seem to be for the most part the fruit of great practical experience. That in so short a time the *Museum* has obtained for itself a distinctive position is due to the skill with which it is conducted. The first article, on "Ragged-schools," is thoughtful and suggestive. These institutions are described as tending to weaken the parental obligation, while an opposite effect is produced by a thoroughly good infant-school, for admission to which a weekly fee is demanded. We notice with satisfaction the increasing disposition to recognise the duty of the poor to pay for the education of their children. In another article, Dr. Morell gives a sketch, founded on Mr. Pattison's report to the late Commission, of the Prussian system of education. We need hardly say that it is very unfavourable. Dr. Morell says:—

"The enforcement of perfect uniformity, the inculcation of fixed methods, the *proscription* of certain text-books, and the *prescription* of others, the stereotyped procedure enjoined in all school matters, the forbidding of all free circulation of educational journals, the suppression of teachers' associations, the incessant petty and tyrannous interference of the numerous civil authorities with the teacher himself, down to the smallest minutiæ of his school duties,—all this does not, to an English eye at least, appear very well calculated to correct the evil under which the population of that country professedly labours."

The new Educational Code is discussed in a candid spirit, and credit is given to its authors for good intentions. The *Museum* says of it:—

"It is a step towards the diminution of the absolutism of Downing-street. Moreover, with all respect for methods and intellectual discipline, and still more for moral and religious training, yet, convinced that managers and the *esprit de corps* among teachers will see to these things, we are inclined to concede to Government the right, or rather the duty, of seeing that it gets certain definite results in return for its outlay. It might perhaps be shown, too, did our space permit, that the direct effect of the new conditions of payment will result in a much higher culture of the minds of the children in our elementary schools than is attained at present."

The *Journal of Sacred Literature and Biblical Record* appears under new auspices. With the Rev. Dr. Burgess is now joined in its management Mr. B. Harris Cowper, favourably known in the learned world as the editor of the New Testament in Greek from the Codex A. The opening article of the number just published states that the supreme authority of Scripture will be upheld in the magazine, but that considerable freedom of discussion will be permitted in its pages. Biblical criticism will be the leading characteristic of the *Journal*. Its conductors will oppose both "Popery and Rationalism," and they will avoid sentimental, fanciful, and mystical interpretations of the Bible, while they refuse to endorse mere conventional interpretations. This enlargement of the basis of the *Journal of Sacred Literature* is a healthy sign of the times. If the promises held out in the introductory article are fulfilled, this periodical will help to place Biblical criticism on a sounder and more impregnable footing than has heretofore been the case. One of its valuable features is the admission of correspondence. We wish the *Journal of Sacred Literature* abundant success under its new management.

The *Scottish Review* is always fresh, vigorous, and readable, and realises its aim to be a quarterly journal of social progress and general literature. The first four articles—Mrs. Barrett Browning, the Temperance Reformation in Russia, Cheap Paper and the Cheap Press, the Orphan Houses on Ashley Down—are well worthy of perusal. If we cannot always adopt the conclusions of the *Review*, we can admire the good temper and vivacity with which they are advocated.

A few words on one or two of the monthlies. In *Blackwood* we have the beginning of a new story of great brilliancy, "Chronicles of Carlingford," which is likely, if the promise of "No. 1" is fulfilled, to be for some time to come, the most attractive feature of "Maga."—*Frazer* has this month two more than ordinarily suggestive articles—a paper by Mr. J. Stuart Mill on Utilitarianism, and an essay on the Sunday question.—The *Eclectic Review*, which has found its way back to the original publishers, Messrs. Ward and Co., contains a full and admirable article on the Education Controversy, which halting voluntaries may read, and inwardly digest, with profit to themselves.—We observe that the *Christian Spectator*, in an amusing sketch of two or three recent hoaxes, remarks upon the gusto with which we must have copied an article from the *Saturday Review* on the fictitious correspondence palmed upon the editor of the *British Standard*. The *Spectator* is mistaken. Not a line on this rather tempting incident has appeared in the *Nonconformist*.

Gleanings.

Sir John Bowring, it is said, has for some time been engaged on an autobiography.

Slanders issuing from beautiful lips are like spiders crawling from the blushing heart of a rose.

Mr. Kingsley has a volume of "Town and Country Sermons" in the press.

A biography of Baron Ricasoli, Prime Minister of Italy, is in preparation by a London firm.

A volume on "The Present Position of the Liberal Party" is announced by a London firm.

A contemporary has been studying phonography. Here is a specimen:—"What kant b qrd must b ndurd."

The Rev. J. C. M. Bellew has written a novel, which Messrs. Hurst and Blackett will shortly publish.

Just now, the curious may be rewarded by discovering spots on the sun, which are, at present, more than usually discernible.—*Literary Gazette.*

Macaulay said that prize essays were very much akin to prize sheep, the latter being only fit to make candles and the former to light them.

"Charges and Sermons, on Special Occasions, from 1811 to 1861," by the Rev. Andrew Reed, D.D., is announced.

Professor M'Cosh, of Belfast, has a volume in the press on "The Supernatural in Relation to the Natural," with especial reference to existing controversies.

Mr. John Hullah is preparing for publication "The History of Modern Music," being the course of lectures which he delivered at the Royal Institution.

During an examination, a medical student being asked, "When does mortification ensue?" he replied, "When you pop the question, and are answered No."

M. Guizot's pamphlet on the Church and the Christian World in 1861 is announced by Mr. Bentley.

The man who has nothing to boast of but his illustrious ancestors is like a potatoe—the only good belonging to him is underground.—*Sir T. Overbury.*

On Friday afternoon last the metropolis was visited with a heavy storm of thunder and lightning. The morning was sultry in the extreme.

Mr. Isaac Taylor's new work, "The Spirit of Hebrew Poetry," is announced for immediate publication.

In a few days Messrs. Macmillan will publish Mr. Thomas Hughes's "Tom Brown at Oxford," which has been reprinted from *Macmillan's Magazine.*

Mr. Blake, M.P., was nearly drowned while bathing a few days ago. He had sunk twice when a life-buoy was thrown out to him.

A gentleman, in advertising for a wife, says,—"It would be as well if the lady were possessed of a competency sufficient to secure her against excessive grief in case of accident occurring to her companion."

The "Odyssey of Homer" is once more translated. This version is by Mr. P. Stanhope Worsley, M.A., and is in the Spenserian stanza. The first volume, comprising Books I. to XII., is announced.

To Mr. John Hollingshed has been confided the task of writing an Introduction of a "popular nature," to the Catalogue of the International Exhibition of 1862.

The admirers of Elizabeth Barrett Browning will be glad to hear that she has left behind her a number of unpublished poems. They are being prepared for the press.

Mr. Thornton Hunt is engaged, since his return from America, in editing "The Correspondence of Leigh Hunt," his father. This work will be one of the books of the season.

A life of John Rogers, "the compiler of the first authorised English Bible, the Pioneer of the English Reformation, and its first Martyr," by Mr. Joseph Lemuel Chester, is announced by Messrs. Longman and Co.

On November, the Rev. J. Baldwin Brown will commence the issue of a series of pamphlets under the title of "Aids to the Divine Life." It is intended to issue them monthly. The series will be published by Mr. Tresidder.

A man the other day was brought before a country magistrate for poaching in preserved covers. "So, my man," said the worthy justice, "you've been into a preserve, eh?" "Noa," said the man; "please your worship, I've got into a pickle."

The *Bee-hive*, a weekly twopenny newspaper, to be managed by Mr. George Potter, is to be commenced on Saturday next. It is owned "by the Trades Newspaper Company," Limited, and, besides advocating the rights of labour, promises "to claim for the working classes a complete reform in Parliament," &c., &c.

Sir Archibald Alison, the historian of "Europe," and the defender of Marlborough against Lord Macaulay's misrepresentations, is engaged in writing "Lives of Lord Castlereagh and Sir Charles Stewart, Second and Third Marquises of Londonderry," from family papers.

"Why is a bishop like a donkey?" said an aide-de-camp of better interest than brains. A prelate at whom the foolish vulgarity was aimed asked him: "Can you tell me what is the difference between an aide-de-camp and a donkey?" The aide-de-camp said he could not tell. "Neither can I," said the bishop.

It is stated that, by her Majesty's command, a distinguished author has produced a "History of Balmoral." Not many copies have been printed. The work is beautifully got up, and contains illustrations of the surrounding scenery, mixed up with an account of its historical associations, and of its geological and botanical features.

THE FOREIGN SECRETARY'S HOLIDAYS.—The *North British Daily Mail* reports that during Earl Russell's recent sojourn at Minto "a Queen's messenger from London arrived every day, and the rural population were quite astonished at the enormous bulk of the despatches brought, weighing several stones, and these, too, seven days a week."

Among the most interesting of the literary announcements is a guinea volume, to be ready in December, entitled "The Victoria Regia," a volume of original contributions in poetry and prose, edited by Miss Adelaide A. Proctor, and dedicated by special permission to her Majesty. The list of contributors is one which never was matched in the old days of the Annuals and Keepsakes.

EXTRAVAGANCE IN DRESS A HINDRANCE TO MARRIAGE.—But is there nothing young ladies can do of themselves, without shocking any of the venerable fallacies of society, to mitigate the grievance under which they are alleged to labour? There is one reform which is entirely in their own hands, and which would remove a most formidable obstruction to the advance of suitors. Let them reduce the cost and dimensions of their dress. It has grown up into a gigantic evil, from whatever point of view it may be regarded—outlay, convenience, or taste. A girl is lost in her vast amplitude of tulle and tarlatan. She does injustice to her own attractions by swamping them in gorgeous billows of silk or lace, that rise and foam over half the breadth of a room, dwarfing her face into insignificance. Dress should be elegant, but need not be ruinously extravagant; in the reigning style, but never in the excess of the fashion, which may or may not suit every form and complexion, and which never really becomes any. It should always be remembered that, however the eye may be taken at first sight with a magnificent dress, it is the wearer that a man finally falls in love with; besides which, there is such a competition in the article that few women can hope to conquer by supremacy in extravagance.—*Robin Goodfellow.*

Obituary.

THE LATE HENRY SHAW, ESQ.—Mr. Shaw, of Corbar, Buxton, died very suddenly on Sunday week. Mr. Shaw had long been a sufferer from gout. Some fifteen years ago he was induced to try the efficacy of the Buxton waters, and finding great benefit from them, continued his visits year after year, until, when the Duke's land was offered for sale, he selected a splendid site on Corbar Hill, and erected a beautiful mansion for permanent occupation, from his residence in which his health derived great benefit. To his Christian munificence, is mainly attributable the formation of an Independent congregation, and the erection of the beautiful Congregational church which, opened but a few months ago, forms such a picturesque object in the place, and affords the means of worship to a large and influential portion of visitors and residents. Other communions participated in his gifts. All our public institutions, and everything at all likely to improve the town and the people always received from him not only pecuniary but every other aid he could give them. But it is not alone in public matters that his influence was felt. To a considerable extent the architect of his own fortune, he could sympathise with the struggles of more needy men. Possessed of acute business abilities, his advice was often sought, and as often given with excellent judgment. Nor did he limit his aid to advice alone. The industrious and diligent in business, in numerous instances, found him equally ready to aid with his purse. The value of such a man in a small community like ours, it is hard to overestimate. The remains of Mr. Shaw were removed to Blackburn, and the funeral took place on Saturday, from the house of his son-in-law, William Pilkington, Esq.—*Buxton Advertiser.*

Births, Marriages, and Deaths.

BIRTHS.

GREENFIELD.—October 3, at Hawthorn House, Leamington terrace, Leamington, the wife of the Rev. T. Greenfield, of a daughter.

GLADSTONE.—October 10, at Leinster-gardens, Bayswater, the wife of Dr. J. H. Gladstone, of a daughter.

GRAHAM.—October 11, at Daffynant Cottage, Whitchurch, Herefordshire, the wife of the Rev. Thomas Graham, of a son.

MARRIAGES.

PORTER—TIDCOMBE.—October 2, at Bushey, Herts, by the Rev. Clement Ballhache, of Watford, Caleb Porter, of 130, Oxford-street, and 58, York-terrace, Regent's-park, to Elizabeth, second daughter of George Tidcombe, Watford, Herts.

UNWIN—SULLY.—October 3, at Bridgewater, William Unwin, Esq., of Rotherham, to Elizabeth, eldest daughter of James Wood Sully, Esq., of Croupier-house, Bridgewater.

BULLOCK—ROBBINS.—October 7, at the Countess of Huntingdon's Chapel, Bath, by the Rev. T. Noyes, minister of Weston. Mr. Levi Bullock, to Miss Charlotte Robbins.

GEORGE—KENYON.—October 7, at Union Chapel, Oxford-road, Manchester, by the Rev. A. M'Laren, B.A., John, eldest son of the Rev. John George, to Sarah Ann, only daughter of Richard Kenyon, Esq., both of Manchester.

ANDREWS—COOKE.—October 8, at the Baptist Chapel, Stowmarket, by the Rev. Jonah Reeve, Mr. Oliver Andrews, of Stowmarket, to Mary Anne, only daughter of the late Mr. Edward Cooke, of Bury.

SANDERS—PLATT.—October 9, at Highfield Chapel, Huddersfield, by the Rev. J. Potter, the Rev. Henry Sanders, of Wakefield, to Sarah, daughter of Mr. David Platt, cloth manufacturer, Honley.

MORIER—PEEL.—October 9, at Twickenham Church, by the Rev. Professor Jowett, Mr. Morier, Attaché to her Majesty's Legation at Berlin, to Alice, second daughter of Lieutenant-General the Right Hon. J. Peel.

LIEBREICH—FRANK.—October 9, at Upper Brook-street Chapel, Manchester, by the Rev. E. Smith, Charles Edward Liebreich, Esq., of Bradford, to Frances, third daughter of the late Meyer Frank, Esq., of Greenheys, Manchester.

ROBERTS—BLAKEY.—October 9, at Bethesda Chapel, Burnley, Mr. Alfred Roberts, to Jane, second daughter of Mr. John Blakey, of Thornton.

JONES—OWEN.—October 10, in the Tabernacle, Liverpool, by the Rev. John Thomas, assisted by the Rev. N. Stephens, Liverpool, the Rev. J. B. Jones, B.A., Bridgend, to Miss A. Owen, daughter of the late Rev. O. Owen, Bwlchnewydd, stepdaughter of the Rev. John Thomas, Liverpool, and sister of the Rev. E. Owen, Clydach, Swansea.

EVANS—PARRY.—October 11, at Cavendish-street Chapel, Manchester, by the Rev. J. Parker, Mr. David Evans, of that city, to Anne, only daughter of John Parry, Esq., of Cemmes, Montgomeryshire.

JOHNSTON—LEWIS.—October 11, at Salem Chapel, Romford, by the Rev. Jesse Hobson, Salters' Hall Chapel, London, assisted by the Rev. — Gibbs, John Hill Johnston, Esq., eldest son of the Rev. Robert Johnston, St. Andrews, Fifeshire, to Mary Jane, youngest daughter of Mr. Harris Lewis, late of Kettering, Northamptonshire.

HAMPTON—RATTEE.—October 12, at the Independent Chapel, Ponders End, by the Rev. W. M. Robinson, Mr. Thomas Hampton, to Miss Louisa Rattee, both of Enfield Highway.

RAIN—JARRATT.—October 14, by license, at London-road Chapel, Leicester, by the Rev. R. W. McAll, the Rev. Thomas Rain, formerly of Rotherham College, and Missionary of the London Missionary Society to British Guiana, to Ann, third daughter of Mr. Thomas Jarratt, of Leicester.

DEATHS.

OWEN.—September 26, at her residence, near Lincoln, at an advanced age, Alice, widow of the Rev. John Owen, for thirty years the beloved pastor of the Vineyards Chapel, Bath.

SHAW.—September 29, at his residence, Corbar-villa, Buxton, Henry Shaw, Esq., formerly of Audley House, Blackburn, aged fifty-nine.

BAKER.—September 29, at Beechland Farm, Croydon, to which he had but recently removed, Rev. W. R. Baker, some time Independent minister at St. John's-wood, afterwards at Anerley, aged sixty-two years. He was secretary for some years of the United Kingdom Temperance and General Provident Institution, London-bridge.

SPENCER.—October 1, at Taunton, Edward Thomas Spencer, aged forty-nine, late of Pembury-road, Hackney, and 18, Billiter-street.

DAVIES.—October 6, at Ulverstone, Sarah Rhumah, second daughter of the late Rev. Josh. Davies, of that place, aged forty-five years.

CARTER.—October 7, in her twenty-fifth year, at 1, Cranegrove, Holloway, from her dress accidentally taking fire, Anne Maria Amelia, daughter of Thomas Carter, Esq., late of Stoke Newington and the Stock Exchange.

CONYNGHAM.—October 10, at Bifrons, near Canterbury, the Dowager Marchioness of Conyngham.

HARDY.—October 10, at his residence, Lancaster-place, Leicester, Mr. William Hardy, aged forty-three, the last surviving son of the late Mr. Robert Hardy, Hotel-street, in that town.

BOAZ.—October 13, at 6, Priory-grove, West Brompton, after a few hours' illness, the Rev. Thomas Boaz, LL.D., twenty-five years a missionary in Calcutta, aged fifty-five, deeply regretted by a large circle of friends.

HAYWARD.—October 14, at 56, Queen Anne-street, Cavendish-square (the residence of his father), Edward John Hayward, late of University College, London, aged twenty-five.

CONSUMPTION, BRONCHITIS, AND ASTHMA CURED.—Dr. H. James, a retired physician of great eminence, discovered, while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds, and General Debility. The remedy was discovered by him when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow-creatures, he will send post-free, to those who wish it, the recipe containing full directions for making and successfully using this remedy, on receipt of six stamps to pay expenses. Address, Oliver P. Brown, 5, King-street, Covent-garden, London, late of Cecil-street.—[Advertisement.]

HOLLOWAY'S PILLS.—SAFE YET EFFECTIVE.—No other medicine combines the same purifying, alterative, and tonic properties which have raised these pills so highly in the estimation of the public. In hot weather, unhealthy situations, close apartments, and sedentary occupations, no means so potent for cooling, cleansing, and regulating the human body can be found. Holloway's Pills wonderfully improve a weak digestion by augmenting the gastric secretion and moderately rousing the function of the liver; hence their well known power of removing tainted breath, and remedying every other dyspeptic unpleasantness. They entirely overcome the lethargic symptoms attending bad digestion, and have, for years been esteemed as the best and safest Family Aperient; they are particularly suitable for young females and children.—[Advertisement.]

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

The English funds continued their downward course yesterday. In face of the commencement of the payment of the dividends, sales again preponderated, and a fresh fall of ¼ per cent. took place in Consols. The market closed without recovery at the lowest point, some large arrivals of specie failing to induce a better feeling. The speculators on this side anticipate a reactionary movement in the rates of discount, because it is fully believed that gold will shortly be remitted to Paris.

To-day a fresh fall has taken place, and Consols were at one time nearly ¼ per cent. lower. A change then occurred in the character of the market, owing to some large and influential, though speculative purchases, combined with a reported denial in the *Moniteur* that the French Government has any idea of raising a new loan, and with rumours, which excited a good deal of attention, pointing to a nearer adjustment of the Italian question. The principal cause of the downward tendency of values is the uncertainty felt with regard to the future position of monetary affairs. Consols, which closed yesterday at 93¾ "buyers," for the 7th November, opened this morning at 92¼ to ⅜, fell to 92¼ "sellers," and closed at 92⅜ to ½. For money the last price was 92½ to ⅝.

The diffusion of the dividend money has not yet had much effect upon the discount market. There was a good demand to-day, and it was only in exceptional instances that transactions occurred below 3⅛ to 3¼ per cent. At the Bank of England, however, the applications were rather limited.

The advices just received from Australia report the departure of the Anglesea, with 72,886 ounces, valued at 291,544*l.*, since the date of the previous advices.

Foreign Securities are moderately active, and prices exhibit very little alteration.

A firmer tone has been apparent in the Railway Share Market, and in several instances prices have slightly improved. Caledonians have advanced to 104 and 104½; Eastern Counties to 54 and 54¼; Great Northerns to 110½ 112; Great Westerns to 69 and 69¼; Lancashire and Yorkshire to 103⅜ 104½; and Midlands to 124⅜

125¼. North-Eastern, Berwicks, have declined to 100½; and South-Easterns to 77¼ 78½. The Foreign and Colonial undertakings have continued inactive.

Joint-Stock Bank and Miscellaneous Shares exhibit little variation.

The suspension has been announced of Mr. W. Harryman, hop-factor, of the Borough, with liabilities estimated at from 40,000*l.* to 50,000*l.*, but the assets are expected to prove favourable, although no reliable estimate can yet be formed.

The Gazette.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 9.

ISSUE DEPARTMENT.

Notes issued ..	£28,027,770	Government Debt	£11,015,100
		Other Securities ..	3,684,900
		Gold Bullion	13,377,770
		Silver Bullion	—
	£28,027,770		£28,027,770

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£10,733,123
Rest	3,814,693	Other Securities ..	17,440,363
Public Deposits	4,893,914	Notes	7,095,885
Other Deposits	12,023,835	Gold & Silver Coin	763,749
Seven Day and other Bills	742,678		
	£36,033,120		£36,033,120

Oct. 10, 1861. M. MARSHALL, Chief Cashier

Friday, Oct. 11, 1861.

BANKRUPTS.

DAVIS, I. N., Brentford, distiller, Oct. 17, Nov. 15.
JUDD, F., Charing-cross, tobacconist, Oct. 24, Nov. 21.
CHILD, W. H., Brighton, builder, Oct. 24, Nov. 22.
WADE, R., Devonshire-terrace, Notting-hill, grocer, Oct. 23, Nov. 22.
CULVERHOUSE, W. H., Bunhill-row, Finsbury, manufacturing joiner, Oct. 23, Nov. 27.
RAUCH, G. F., Huggin-lane, Wood-street, warehouseman, Oct. 23, Nov. 22.
BOND, W., Bristol, victualler, Oct. 22, Nov. 25.
MERCER, W., Rossett, Denbighshire, brewer, Oct. 23, Nov. 11.

Tuesday, Oct. 15, 1861.

BANKRUPTS.

RAUCH, G. F., Huggin-lane, Wood-street, City, warehouseman, Oct. 23, Nov. 22.
NICHOLSON, E., 23, Cornhill, City, stock and share broker, Oct. 25, Nov. 22.
EURDEN, J., Broad-street, Ely, Cambridgeshire, builder and hatter, Oct. 28.
INGRAM, C. T., 46, Gloucester-street, Pimlico, Middlesex, merchant and commission agent, Oct. 26.
ULLMANN, J., 10, Great Russell-street, Bloomsbury, Middlesex, and 4, Walbrook, City, merchant, Oct. 26.
CURTIS, W., Sarratt Mills, Sarratt, Hertfordshire, rag and woollen cutter and puller, Oct. 28.
HESKETH, T. P., 3, Newman's-row, Lincoln's Inn-fields, Middlesex, Oct. 26.
PARTRIDGE, F. R., and EDWARDS, H., King's Lynn, Norfolk, attorneys and solicitors, Nov. 1.
HICKS, R., 47, Mortimer-street, Cavendish-square, Middlesex, and 13, Simes-villas, Lewisham, Kent, house and estate agent and surveyor, Oct. 26.
MASON, J., Ware, Hertfordshire, maltster, Oct. 26.
HADLEY, G., Birmingham, wholesale and retail fruiterer, Oct. 28, Nov. 18.
LARGE, W., Tunstall, Staffordshire, grocer and tea dealer, Oct. 28, Nov. 18.
ORMOND, P., Ouston, Leicestershire, cattle jobber, Oct. 31, Nov. 28.
HIRST, W., Golcar, Huddersfield, Yorkshire, woollen manufacturer, Oct. 25, Nov. 25.
JENKINS, E., Stroud, Gloucestershire, outfitter, Oct. 28.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 14.

The supply of wheat from Essex and Kent to this morning's market was small; the Essex and Kent were sold at an improvement of 1s to 2s per qr upon the prices of Monday last. Foreign wheat, early in the morning, was held for a considerable advance, the sale was limited, and on the sales ultimately effected an advance of 1s per qr on Baltic, and 2s to 3s per qr upon Russian and American was realised. Barley is a steady sale, and unaltered in value. Beans are rather dearer, and grey peas are 1s per qr dearer. The oat trade is firm at late quotations. The top price of town-made flour is raised 4s per sack and barrel, being an advance of 1s.

BRITISH.	s.	s.	FOREIGN.	s.	s.
Wheat			Wheat		
Essex and Kent, Red	59	63	Dantzig	60	73
Ditto White	60	66	Konigsberg, Red ..	54	71
Linc., Norfolk, and Yorkshire Red ..	59	63	Pomeranian, Red ..	56	63
Scotch	—	—	Rostock	58	70
Rye	36	40	Danish and Holstein	50	59
Barley, English ..	28	41	East Friesland ..	—	—
Scotch	—	—	Petersburg	52	58
Malt (pale)	60	70	Riga and Archangel	52	58
Beans, mazagan ..	30	36	Polish Odessa ..	—	—
Ticks	30	36	Marianopoli	—	—
Harrow	31	40	Taganrog	—	—
Pigeon	43	44	Egyptian	—	—
Peas, White	38	43	American (U.S.) ..	54	65
Grey	35	38	Barley, Pomeranian	27	35
Maple	40	42	Konigsberg . ..	26	34
Boilers	38	43	Danish	26	33
Tares (English new) ..	—	—	East Friesland ..	26	33
Foreign	—	—	Egyptian .. .	26	33
Oats (English new) ..	18	25	Odessa . ..	26	33
Flour, town made, per Sack of 280 lbs ..	47	54	Beans—		
Linseed, English ..	—	—	Horse	—	—
Baltic	—	—	Pigeon	—	—
Black Sea	—	—	Egyptian	35	36
Hempseed	—	—	Peas, White . ..	37	42
Canaryseed . ..	—	—	Oats—		
Cloverseed, per cwt. of 112 lbs. English ..	—	—	Dutch	20	27
German . ..	—	—	Jahde . .	—	—
French	—	—	Danish	21	25
American	—	—	Danish, Yellow feed	21	25
Linseed Cakes, 12l 0s to 12l 10s			Swedish	21	25
Rape Cakes, 6l 0s to 6l 10s per ton			Petersburg	22	24
Rape Seed 30l 0s to 35l 0s per last			Flour, per bar. of 196 lbs.—		
			New York	29	32
			Spanish, per sack ..	—	—
			Carrawayseed, per cwt.	—	—

BREAD.—The prices of wheaten bread in the metropolis, are from 8d to 8½d; household ditto, 6d to 7½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 14.

There was a full average supply of foreign stock on offer in to-day's market; but there was a falling off in the quality of beasts, but the condition of both sheep and calves was good. From our own grazing districts the arrivals of beasts fresh up were only moderate, compared with several previous weeks, and their general quality was by no means first-rate. All prime breeds commanded a steady sale, at an advance of 2d per 8lbs on last week's currency. A few superior Scots and crosses were held at 4s 10d per 8lbs. Otherwise the beef trade was in a sluggish state, at late prices. From Lincolnshire, Leicestershire, and Northamptonshire, the arrivals amounted to about 2,000 shorthorns and mixed breeds; from other parts of England 400 of various breeds; from Scotland 10 Scots; and from Ireland, 600 oxen and heifers. There was only a moderate supply of sheep, which came to hand in very middling condition. The mutton trade was active, at an advance in the currencies realised on this day week of 2d, to, in some instances, fully 4d per 8lbs. The best Downs and half-breds realised 5s 8d per 8lbs. Calves—the supply of which was rather limited—were in steady request, at an improvement in the quotations, compared with Monday last, of 8d per 8lbs. The highest price for veal was 4s 10d to 5s per 8lbs. The show of pigs was a full average one, and the pork trade was active, and, in some instances, prices had an upward tendency.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts.	2	10	to 3	2	Pr. coarse woolled	4	4	to 5	0
Second quality .	3	4	3	8	Prime Southdown	5	2	5	6
Prime large oxen.	3	10	4	4	Lge. coarse calves	4	0	4	6
Prime Scots, &c. .	4	6	4	10	Prime small . .	4	8	5	0
Coarse inf. sheep .	3	2	3	6	Large hogs . .	4	0	4	6
Second quality .	3	8	4	2	Neat'sm. porkers .	4	8	5	0

Suckling calves, 26s to 30s. Quarter-old store pigs, 21s to 30s each

NEWGATE AND LEADENHALL, Monday, Oct. 14.

The supplies of meat on sale here are seasonable and extensive. For good and prime qualities there is a steady demand, at full quotations; otherwise, the trade rules inactive, at about previous rates.

Per 8lbs by the carcase

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	2	6	to 3	2	Small pork . .	4	8	to 5	2
Middling ditto .	3	4	3	6	Inf. mutton . .	3	0	3	4
Prime large do .	3	8	3	10	Middling ditto .	3	6	4	0
Do. small do. .	4	0	4	2	Prime ditto . .	4	2	4	4
Large pork. . .	4	2	4	10	Veal	3	4	4	0

PRODUCE MARKET, MINCING-LANE, Oct. 14.

TEA.—There has been a quiet demand, the trade having been occupied with the samples of the quality announced for public sale to-day. Prices continue firm.

SUGAR.—A fair amount of transactions have been entered into for good and fine descriptions of West India, and late prices are fully sustained. In the refined market late rates were realised for all descriptions.

COFFEE.—Good and fine qualities of Plantation Ceylon have been in active request, at full quotations, but the dealings have not been extensive; other descriptions have exhibited little variation.

RICE.—The business in this market was to an average extent, and late prices show no material change.

SALTPETRE.—Only moderate transactions have been entered into, and no change in prices.

COVENT GARDEN, Saturday, Oct. 12.—Owing to the favourable weather we have lately experienced, the supply of most things continues to improve, and that of vegetables is now sufficient for the demand. Apples and pears are plentiful, and the same may be said of grapes, pine apples, and melons. Nectarines are now over, and late peaches realise good prices. Peas are very scarce. Beans may be had in quantities. For potatoes markets are heavy, and prices about the same as last week. Cucumbers are coming in plentifully, and the same may be said of tomatoes, which are large and excellent. Cut flowers chiefly consist of Orchids, Dahlias, Asters, Violets, Mignonette, Heaths, and Roses.

PROVISIONS, Monday, Oct. 14.—The arrivals last week from Ireland were 6,635 firkins butter, and 1,989 bales of bacon; and from foreign ports 11,104 casks butter, and 556 bales of bacon. The Irish butter markets ruled very slow last week, and the business transacted was but limited; prices are nominally unchanged; holders generally firm, owing to the high prices paying in Ireland. The extreme mildness of the weather has an effect on the demand here. Foreign declined 2s to 4s per cwt. In the bacon market a further decline of 2s per cwt was submitted to early in the week, at which there was more business done, and the market closed firm at 60s to 66s, landed, according to weight, quality, &c.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 14.—The receipts of home-grown potatoes since our last report have been only moderate. Generally speaking, the trade has ruled firm, though by no means active, and prices have been supported. Scarcely any foreign potatoes are on offer. York Regents, 95s to 105s, Scotch do. 90s to 100s, Kent and Essex do., 85s to 110s per ton.

HOPS, Monday, Oct. 14.—Our market during the first part of last week was severely depressed, and prices suffered a further decline of from 5s to 10s per cwt. This concession in value and the ensuing fairs induced a better demand, and the trade has now assumed a firmer tone. Mid and East Kents 190s, 260s; Weald of Kents 160s, 200s; Sussex 140s, 160s. The imports of foreign hops into London last week were 624 bales from Antwerp, 342 from Hambro', 123 from Ostend, 297 from Rotterdam, 10 from Calais, 4 from New York, and 1 from Dunkirk.

SEEDS, Monday, Oct. 14.—The market for cloverseed remains inactive, the values required for foreign samples offering no inducement to merchants to go into stock; white does not meet any attention from buyers here. Supplies of new canaryseed are not yet to hand.

WOOL, Monday, Oct. 14.—The Liverpool wool sales having progressed briskly, at an advance in the quotations of from ½d to 2d per lb, arising from rather large operations for shipment to America, our market has become firmer. Holders, almost generally, demand higher rates; but the transactions are still somewhat restricted.

OIL, Monday, Oct. 14.—Linseed oil is firm, at 34s to 34s 3d per cwt on the spot. Rape commands further enhanced rates, and other oils, in some instance, have improved in value. Turpentine is dull, at 60s to 61s for American spirits.

FLAX, HEMP, COIR, &c.—Saturday, Oct. 12.—The transactions in flax have been very moderate, yet compared with last week, no change has taken place in prices. Hemp rules very firm, at 3 *l* per ton for clean Russian. Jute moves off steadily, at extreme rates. Coir goods are in fair request, at full quotations.

COALS, Monday, Oct. 14.—Market without alteration from last day. Stewart's 18s 6d, Hettons 18s 6d, South Hetton's 18s 6d, Bryon 17s, Hetton Lyons 16s, 9d, Reepin Grange 17s 3d, Riddels 16s, Hartleys 17s 9d, Tanfield 13s 3d. Fresh arrivals, 33; left from last day, 14.—Total 47.

TALLOW, Monday, Oct. 14.—The market is firmer, and an advance has taken place in the quotations. To-day, P.Y.C. is quoted at 51s per cwt. on the spot. Rough fat 2s 8d per 8lbs.

	1857.	1858.	1859.	1860.	1861.
	Casks.	Casks.	Casks.	Casks.	Casks.
Stock.....	20534	16152	36600	45033	35568
Price of Yellow Candle..	56s 0d to 56s 9d	50s 6d to 0s 0d	60s 6d to 0s 0d	58s 6d to 0s 0d	51s 0d to 0s 0d
Delivery last Week	4278	2637	1005	2179	3647
Ditto from the 1st of June..	37301	37157	27230	53817	53817
Arrived last Week	3021	974	11250	2546	2065
Ditto from the 1st of June..	44711	35742	51771	55194	32624
Price of Town Tallow	59s 6d	53s 6d	62s 0d	61s 0d	52s 9d

Advertisements.

A RESPECTABLE YOUNG LADY wishes for a SITUATION in a CONFECTIONER'S SHOP, or some Light Business. Would have no objection to give the first six months.

Address, Y. F., Post-office, Lympsfield, Surrey.

ARTIFICIAL TEETH,
9, GROSVENOR-STREET, GROSVENOR-SQUARE.

MR. EPHRAIM MOSELY'S IMPORTANT IMPROVEMENTS, which are secured by Letters Patent, dated December, 1852, combine all the advantages of the chemically-prepared india-rubber, with greatly increased lightness and durability, and entirely prevent the numerous diseases caused by the use of impure metals, soft compositions, and other absorbing agents, in the use of artificial teeth, and, from all metals being dispensed with, are easily remodelled to meet any alteration that may take place in the mouth. Additional teeth can be easily added, and the Patient is by this great desideratum saved that constant outlay which renders the present system so expensive, and puts it beyond the reach of all but the affluent. The principal advantages of Mr. Mosely's new system consist in the substance employed never decaying, or the teeth changing colour, and from their being prepared in the solid form, a greatly-increased durability is attained, and the lodgment of food in the interstices entirely prevented, thus ensuring sweetness of breath and increased comfort, whilst from their close resemblance to the natural teeth, detection is completely defied, and the wearer saved the constant fear of discovery.

To be obtained only of Mr. Ephraim Mosely, Surgeon-Dentist, 9, Grosvenor-street, Grosvenor-square, London; 14, Gay-street, Bath; and 10, Eldon-square, Newcastle-on-Tyne.

AGENTS WANTED.

PLUMBE'S GENUINE ARROWROOT,
Price 1s. 6d. per Pound.

Eminent physicians (see testimonials) greatly prefer this to Corn Flour or other Farinaceous Foods as a Diet for Infants, Invalids, and for general purposes. Used in most of the Hospitals in town and country.

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